F. H. van Hove. sculp:

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The Whole Duty of Mourning,

And the

GREAT CONCERN

Of Preparing Our Selves for

DEATH,

Practically Considered.

Written some Years since by the Author of *The Whole Duty of Man.*

And now Published upon the *Sad Occasion* of the

DEATH

Of Our Most Gracious Sovereign Lady

MARY the II.

Queen of *England*, &c. of Blessed Memory.

Necessary to be given at all Funerals.

LICENSED,

January 16th. 169⅝.

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THE PREFACE TO ALL Mourners,

Upon the SAD and MOURNFUL OCCASION Of the much-to-be-lamented DEATH Of Our Most Gracious *Queen*.

THIS Tract, *whereof* Death *is the Subject, has been Concealed some Years; and upon this Sad and Mournful Occasion*

of the Death of our Gracious Queen, *which loudly calls the Nation to Weeping and Mourning; it appears now in the Habit of a true Mourner.*

UPON *ſo irreparable a Loſs as the Kingdom has Suſtain'd*; Death *is the propereſt Theme which befits the Seaſon; for when mournful Countenances, heavy Hearts, and watry Eyes appears every where, this* Whole Duty of Mourning, *in the Cloſet may prove a good Companion.*

EVERY day, you ſee, Nay, *every* Hour, *ſays Seneca,* ſhews us what a nothing we are, and by ſome freſh Argument or other puts us in mind of our forgot Mortality: *but ſo Doleful and Mournful a Scene* England *did not expect would have appear'd; eſpecially at ſuch a ſeaſon, when our Eulogies and Praiſes ſhould have Aſcended to Heaven, from whence flowed the Redemption of the World; even by the great Myſtery of our Saviours Incarnation; but this high Feſtival is now by the decree*

of

of Providence turn'd into Mourning, and our Song into Lamentation.

THE *Wiſe Man tells us,* Eccleſ. 7. 2. *That when the* living *are in* the Houſe of Mourning, *they will* lay it to Heart; *and if we ought to lay to Heart the Death of any; much more of Righteous Perſons; how ought we then to bewail this Sad and Mournful Calamity, wherein God has deprived us of one of our Royal Defenders? O, then let us ſpeedily wiſh with the Prophet,* That our Heads were Water, and our Eyes Fountains of Tears, that we might Weep, Day and Night, *for the Loſs of ſo Vertuous a Princeſs, and ſo Gracious a Soveraign Queen.*

TO *give a direct Copy of ſo Bleſſed an Original, my Pen can never arrive to that Dexterity, but am Conſcious to my ſelf it muſt be very defective; and the only Apology I can make in this time of Dolour, and Anxity is; that broken Language is the beſt Rhetorick upon a Mournful*

Occaſion; but the Veneration of thoſe matchleſs Excellencies which appeared in our Royal Soveraign Animates my Pen to joyn with all Condolers in the Contemplation of thoſe excellent Vertues, that Adorned ſo Illuſtrious a Princeſs,

IT *was Heavens Decree, to take from us* the Light of our Eyes, and the Breath of our Noſtrils, *a Gracious, and moſt Excellent Princeſs; one, under the ſhadow of whoſe Wings we ſat with great delight, and enjoyed a more then an ordinary portion of Happineſs and Proſperity; for the Radient Beams of her Royal Bounty and Charity extended ſo far, that to preſerve a ſinking Kingdom, ſhe Aſcended the Throne; not out of any Ambition ſhe had to graſp a Crown, but out of a tender Compaſſion to ſave a diſtreſſed Nation. She was truly Magnanimous, by Nature, Birth, and Education, and adorned with all the Ornaments befitting ſo Excellent and Matchleſs a Princeſs; in her*

Power

Power and Dignity, ſhe was Soveraign Queen over a mighty and renowned People: and inveſted with the higheſt Authority, that a Crown could render her; thus being inthroniz'd, ſhe was the Glory of her Sex, and an Ornament to the Diadem which ſhe Wore.

HER *mind was Noble, Large, and Capacious, and not inferiour to her Power and Dignity; her apprehenſion was quick and lively, and her Judgment was Peircing and Solid: Religion, and Piety, ſhined with that luſture in all her Divine Converſation, and the whole Series of her Life, that indeed ſhe was a Pillar of Chriſtianity; for the Influences of her Princely Piety was of that Impreſſion and Extent, as might well lay Claim to thoſe Second Cauſes the Almighty Ordains to his Governing Adminiſtration here below.*

SHE *not only underſtood her* Religion *well, bnt loved it, and with great Sincerity practiſed it; for ſhe*

always with a Stedfaſt, Regular, *and* Unaffected Devotion, *approached with that* Awful Sanctity *to the* Altars of God, *that ſhe ſeemed to* Inſtruct *when ſhe Prayed, and* Convert *when ſhe Kneeled; ſo that at ſo high a degree of Piety, the greateſt* Atheiſt, *muſt needs be convinced and believe a Deity, and the looſeſt* Libertine, *could not but be Reformed; for his Admiration muſt needs create a Devotion upon a proſpect of her Sacred Example.*

HER Delight *was in* the Law of the Lord, and in that Law did ſhe Meditate both Day and Night; *for in the midſt of all the moſt Important Affairs of* State, *ſhe forgot not her Creator; for ſo Zealous was ſhe for her Sacred Devotions, that ſhe would rather ſpare time from her Sleep, than from her Prayers.*

SHE *always had a great Zeal for the Good of the Church, and ſhe was the very Joy and Delight of the Hearts of the Clergy; for ſhe encou-*

raged

raged their Studies, and continually Supported them under all the Reproaches of Malicious and Wicked Persons; even such, was her Royal goodness to the Pastoral Authority.

THE *best practical Books she often made her Study in her Royal Retirement, and at other times caused them to be Read, as part of her Entertainmen, when she was Pleas'd to sit at Work with her Maids of Honour; and this she did as a prudent design whereby to furnish their thoughts with profitable Knowledge, and heavenly Meditation: for her Heart was wholly fixed upon God and Goodness.*

EVERY *Month, she constantly Communicated in her Royal Chappel; and always prepared her self with such a Strictness and Devotional Frame of Soul, that she Received the Blessed Sacrament in a most Humble and Awful manner, as being deeply affected with a due Sense of the Divine Majesty.*

HER

HER *Temper was Naturally Sweet, her Diſpoſition was Free and Generous; her Carriage Gracious; and her Intentions moſt Sincere: her Converſation was Lovely, and ſhe was endued with a large mixture of Chriſtian Charity and Compaſſion: all Eyes that beheld her at a diſtance, might diſcern Mildneſs, and Goodneſs, in her Majeſtick Countenance; which all her Attendants found its real Effects.*

SHE *delighted to do good; and had a ſingular Dexterity in the doing of it: for ſhe prudently knew what was proper to be done, both as to the manner and Seaſon: and ſhe ſeldom vouchſafed a Royal Favour to any, but her Princely Way of doing it trebled the Obligation; and very eaſie was ſhe in diſpatch of what ever Affairs came before her: her Divine Soul indeed was truly Noble, and fitted to her Soveraign Place, and Royal Character; and ſhe had a Serene Capacity as far beyond any of her Subjects, as*

ſhe

ſhe was in Power and Dignity above 'em: and had the Almighty been graciouſly pleas'd to have continued her Life, we had, had great hopes, and expectations of more then ordinary Bleſſings under her Government.

TO *ſet forth all her Princely Virtues and Sublime Perfections, is too difficult for a Mortal's Pen to Delineate, or a Mournful Subject's Tongue to Expreſs; neither can any expect ſo many Angelical Vertues can be Writ in ſo narrow a Compaſs, her whole Life indeed Correſponded with Heaven, and ſhe was a Burning and a Shining Light amongſt all her Subjects.*

But now the Mourning Scene begins to appear; for on Thurſday December *the* 20th. *her Majeſty felt her ſelf indiſpos'd, but did not think it required the Attendance of her Phyſicians; but the Day following her Illneſs increaſing, the Worthy Dr.* Millington, *and Dr.* Ratcliff *were called; and upon the growing*

Danger

Danger; *Dr.* Brown, *Dr.* Cox, *Dr.* Gibbons, *Dr.* Robinson, *and Dr.* Cole, *with other Learned Gentlemen were added to the Consult of Physicians: and on* Saturday *the Symptoms of the* Small-pox *appear'd, that Eternal Foe to Beauty and a Distemper which has prov'd too too fatal to the Royal Family.*

HER *Spiritual Physicians who always paid their Religious Attendance, were the most Reverend Dr.* Tenison *Arch-Bishop of* Canterbury; *the Right Reverend, Dr.* Stillingfleet, *Bishop of* Worcester, *Dr.* Patrick *Bishop of* Ely, *Dr.* Burnet *Bishop of* Salisbury, *and Dr.* Kidder *Bishop of* Bath *and* Wells.

These Stars of the Church, whose Influence ever shined bright in the sweet Society of her whole Life; are now o'er-cast with Sorrow, and become her Mournful Assistants to conduct her out of it, and though it is not hard to imagine what a more Melancholly, though Spiritual Office they

they were to perform in this laſt dutious Service to their moſt Gracious Royal Soveraign, their beſt of Friends and Patroneſſes: yet as Grieved and Sorrowful as they were at the too viſible Face of that King of Terrors, *DEATH, that was ſo ready to ſnatch away that Sacred Life; however they could not but be extraordinarily Comforted to find her ſo well and ſo readily prepared to receive him.*

THE *worthy* Arch-Biſhop, *who conſtantly attended her, even to the laſt moment of her Life, was one day ask'd by her Majeſty,* What her Phyſicians Opinion of her was? *To which his Grace Sorrowfully, but Sincerely reply'd to this effect,* that they deſpaired of her Recovery: *her Majeſty wholly unconcerned, but with her Natural Sweetneſs of Temper, was Cheerefully pleaſed to anſwer in theſe words,*

God be Praiſed, I am Provided.

THAT

THAT *conſtant even Temper, of Tranquility and ſweet Compoſure of Mind, accompanied her through her whole Sickneſs; (her preparation for Eternity being not the Work of her Death-Bed) that ſhe always expreſſed a perfect reſignation to the Divine Will and Pleaſure of Heaven; and ſeemed to have nothing in this World, but what ſhe could freely part from but her Dear Lord, to whom amongſt many other kind Affectionate, and tender Expreſſions, ſhe was pleaſed to breath forth this hearty and moſt Paſſionate wiſh, in theſe Words.*

That his Subjects might all Love him as ſhe had done.

DURING *her whole time of Sickneſs, his Majeſty was that* Pious *and* Conſtant *Mourner over her, and ſuch was his extraordinary tender Affection, and Fondneſs, that no Perſuaſions nor Intreaties could draw him a moment from her, neither could any*

Sollicitations

Solicitations prevail with him to absent the Room, but Compassionately lay in a Camp-bed all the time by her.

THE *day before her Departure she joyned in Communion with the Reverend Bishops, and took the Blessed Sacrament, as a* Viaticum *for Eternity: and all her Religious Deportment through her whole Sickness was so Angelical, that her Reverend, and Pious Heavenly Guides found opportunity to Learn more than Instruct; insomuch that the Lord* Archbishop *of* Canterbury *was heard to Express,*

That when it pleased God to call him, he Pray'd that he might be found so well prepared to Dye.

DURING *her whole time of Indisposition, no Studious endeavours were wanting, if possible to Save so Precious a Life; but as Human Art and vigilant Diligence cannot exclude the*

Will

Will and Pleasure of Heaven, so both the Physicians indefatigable Industry, and the Nations importuning Prayers were wholly Successless: for on Friday *the 28th. of* December, 1694. *about One in the Morning her attending Divines resign'd their Royal Charge to her Ministring Angels; at which time without the least Pang of Death, in a Soft and Sweet Slumber she breathed out her Soul into the Arms of the Almighty.*

I *dare not presume to draw the Royal Face of Grief, or attempt to describe the Sacred Sorrows of our Afflicted King at this Mournful Juncture, but this I may humbly crave priviledge to Express, that as to his Royal Character, he is so good a Prince as no Age can Parrallel; one who for his Subjects Safety has expos'd his Royal Person in a Field of Blood, against a Tyrannical and Insulting Foe; when Balls of Iron thundred from the Roaring Cannons Mouth in Fire and Smoke then could he look grim Death in the*

Face

Face in the fiercest Battles, and with an undaunted Courage ne'er have shook at the approach of that Pale Prince of Terrors; but when the Icy hands of Death had struck the fatal blow; he could not resist that melting and tender Affection, when he felt all the Agonies of Death in the dying looks of his beloved Consort: for though she left the World without the least expiring Pangs by dying even in Smiles; our Sorrowful King a Mournful Spectator, stood by in little less than Convulsions to behold her.

AND *now what good Subjects can forbear opening the Sluces of their Eyes, and let fall Flouds of Tears upon so Mournful an Occasion; but to sum up our much to be Lamented Loss, I shall refer the Reader to the Pen of the Reverend Dr.* Wake *one of Eminent Authority,*

"If a Queen so *Vertuous*, that "her very Example was enough "to Convert a *Libertine*, and to "Reform

" Reform an Age: ſo *Courteous*
" and ſo *Affable*, as to be the Won-
" der and the Delight of all that
" knew her: ſo great a Lover of
" her *Country*, and the *Intereſts* of
" it, as to be willing to hazard
" what, next her Conſcience, ſhe
" the moſt valued; her good
" Name, and good Opinion in
" the World, for the preſerva-
" tion of them: ſo *Firm* and *Con-*
" *ſtant* in her Mind, as not to
" have ever known, no not in
" Death it ſelf, what it was to
" *Fear*: ſo *Happy* in *Buſineſs*, as to
" Aſtoniſh rather than Satisfie,
" thoſe who were the beſt Verſed
" in it. I ſay that to have been
" deprived of ſuch a Queen as
" this, and that at ſuch an Age,
" when our expectations were at
" the higheſt from her, be a Loſs
" above the power of Words to
" Expreſs, then ſuch is our Loſs:
" the greatneſs of which we are
" ſo far from being able ſuffici-

" ently

" ently to declare, that we " cannot yet make an Eſtimate " of it.

AND *as our Sorrows cannot but be juſtly Expreſſed, in the Loſs of ſo Excellent and ſo Vertuous a Queen; yet, let us offer up our Praiſes unto God, from whom every good and perfect Gift cometh: that he has not left us Comfortleſs? that he has not cut down the principal Cedar? that he has not deprived us of our chiefeſt Support, and Royal Defender? but that we enjoy and have a good King to Sit upon the Throne, to Sway the Scepter, and to go in and out before us, to Protect us from the force of* France, *and the danger of all* Europe; *and that our Dear and Dread Soveraign may be for ever Happy in us his Loyal Subjects, and we in ſo Good and Gracious a Prince, let us Implore the Divine Powers to Protect, Guide, and Defend him, in Spirit, Soul, and Body; as for his Enemies let them*

them be Cloathed with Shame; but upon himself let his Crown for ever Flouriſh; and let all the People ſay, Amen.

AND *now, O all you Sons and Daughters of Sorrow and Affliction, that faithfully Lov'd and Honour'd our Renowned Princeſs, Lament your Loſs; but ſeem not to Bewail her Felicity: do not immoderately drown your Eyes, becauſe God has Wiped away all Tears from hers: and though in ſuch a National Concern of higheſt Grief, Natural Duty ſhews us to be Mortals, yet let us not forget to be Chriſtians; and as our Saviour ſaid to the Holy Women, ſo may I with all Awful Reverence Expreſs, Weep not for her, Bleſt Soul, but for your ſelves, that you are not ſo Happy.*

AND *this Sweet Advice Saint* Hierom *gives us*, Let us not Mourn, as for one Loſt; *but rather be thankful that we have had ſo Good, and ſo Gracious a Pattern; nay that we ſtill have her, for all*

ſtill

ſtill live in Chriſt, yea, though they die, and whomſoever he thus takes unto himſelf are ſtill within his Family.

THINK, *that you heard her Royal Tongue Expreſs the great Farewel; and in the moſt Tendereſt Affection was pleas'd to ſay*, Farewel my deareſt Soveraign Lord, farewel; I hear Heaven's call, and the mighty Hour is come that we muſt part; farewell, my Royal Family, and all my mournful Subjects, now farewell: each in your own order all muſt prepare to follow me: *Follow her, then firſt in her Pious Example, Fight the good Fight keep the Faith, finiſh your Courſe as ſhe did, and henceforth is laid up for you (what ſhe Bleſt Saint hath now received) a Crown of Righteouſneſs: which God the Righteous Judge hath prepared for all thoſe that Love and Fear him.*

G. B.

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THE Whole Duty OF Mourning, AND THE GREAT CONCERN Of Preparing Our Selves for DEATH, Practically Conſidered.

PSALM lxxxix. ver. 68.

What Man is he that liveth, and ſhall not ſee Death? ſhall he deliver his Soul from the hand of the grave?

The INTRODUCTION.

That needs no Proof where all are Examples to themſelves: ſuch is that eaſieſt and

hardeſt Leſſon, that *all muſt die; that Death is the undoubted iſſue of Sin*: and that it is a Separation of the Soul from the Body for a time: but becauſe it ſtealeth on, as they that ſleep in a Ship under Sail, who arrive at their Port, while they think not of going: ſo we go on with a reſtleſs pace, to the Grave and Silence; and the unknown Limit of our preſent Life, conſuming while we are not ſenſible of it; and becauſe it is terrible to fleſh and bloud, our main care muſt be to inform our ſelves, firſt what Preparation we are to make, that neither our Life may prove uneaſie, nor Death terrible: Secondly, How to fortifie our ſelves againſt the Fear of Death: And Thirdly, How to comfort our ſelves with Spiritual Remedies againſt immoderate Grief for the Loſs of Relations and Friends: Theſe Three Branches ſhall be the Heads of my Diſcourſe.

I. *Firſt*, We muſt prepare for Death, for *Solomon* tells ye, 11 Eccleſ. 3. *in the place where the tree falleth, there it ſhall be*: and as Death leaves us, ſo Judgment ſhall find us: now as the Paſſage to the promiſed Reſt,

Reſt, which was a Type of Heaven to the Iſrael of God, appear'd terrible, *Deut.* 1. 19. ſo likewiſe is our Journey to the Celeſtial *Canaan*; we are inſtantly ripe, though not ready for dying: are all ſubject to this pale Prince, to whom we are viſiting every moment: this day we now live, we divide with Death; and that which is gone, is irrecoverably loſt.

II. The Hour is uncertain to all Men; but they are certainly Happy who are then provided: *Luke* 12. 37. many are apt to watch againſt the coming of Thieves, who can take nothing from them but only that which a little Time muſt: then what a ſtupid Negligence is it, not to watch and provide for Death, which they know will certainly, and may quickly come, and take away Body and Soul, nay Heaven it ſelf to all Eternity, from the ſecureſt Sinner. Thinkſt thou of Youth and Strength? alas! how many that are young, and in the Vigour of their Age, have died before thee? Doſt thou at the Funerals of others, think with the proud *Phariſee*, *Luke* 18. 11. *God I thank thee, that I am not*

as other men are? ſeeing then that thou art exempted from the Privilege of Immortality of Body, let not Satan delude thee, but ſeriouſly prepare for that day, which may prove thy happieſt.

III. Conſider, That God is the Great Creator of the World; and the Sovereign Judge of all Mankind: Remember, he ſits above, on his glorious Throne, in whoſe hands are the Keys of Life and Death: that whatever he pleaſes he brings to paſs; and none can reſiſt his Almighty Power; whatever he does is ſurely the beſt; and none can accuſe his All-knowing Goodneſs.

IV. Next, If we conſider our own ſinfull State, we may well cry out and ſay, Unhappy we, the Children of Duſt and Aſhes! Why were we born to behold the Sun? Why did our Mothers conceive us, and bring us forth to a miſerable World; and unkindly rejoyce to hear us cry? Whether alas! has the Errors of their Lives lead us, and in how deplorable a Condition do's our Birth engage us! We enter this vain World with weeping

ing Eyes, but upon Death's Summons we go out with ſighing Hearts.

V. All the few Days we live are full of Folly and Vanity, and our choiceſt Pleaſures are mixt with Bitterneſs: the Time that's paſt is vaniſh'd like a Dream or Shadow, and that which we expect to come, is not yet at all: the preſent Time we enjoy, tarries but a moment; and then takes Wings and flys away, and never returns again: already we are dead to all the years we have liv'd, and vain 'tis to expect to live them over again: But the longer we live here, the ſhorter is our Life; and in the end we become a Lump of Clay, and a Feaſt for Worms.

CHAP. I.

Several Notions of Death; what it is, its Author, Name, and Nature.

FIrſt, If we would know what Death is, the Philoſopher tells you, *To die, is to be no more Unhappy*: and if we conſider Death according to the right Notion, it is but a departed Breath from dead Clay, enlivened at firſt by Breath caſt upon it: Now *Job* tells you, *Death is a Moth*, and as the Moth breeds out of the Garment, ſo Death do's out of the Body. The Heathens were of Opinion, that Death was an Eternal Sleep, the Fear of the Rich, and the Deſire of the Poor: but Pious St. *Auguſtine* often breathed forth this heavenly Wiſh, ſaying, *O that I could ſee Death, not as it was, but as thou, O Lord, haſt now made it.* Death is the ſupremeſt Monarch in the World, as he hath the Dominion over Sin; and he is the antienteſt King, whoſe Reign began from *Adam*; yet St. *Paul* tells ye, 1 *Cor.* 15. 26. at laſt this King ſhall

ſhall be vanquiſhed; *the laſt Enemy that ſhall be deſtroyed, is Death*; and Chriſt who is the Reſurrection and the Life, pronounces this Sentance, *O Death, I will be thy Death.*

II. Whoever was the Author and Father of Death, Sin was the Mother; for the Apoſtle tells ye, 1 *James* 15. that *Sin when it is finiſhed bringeth forth death*; and *Eve* the Mother of all Living, was delivered in Child-bed of Death. Now *Adam* falling, Sin follows him, and Man being tempted, Death aſſaults him; and by Sin Death enters: Every Parent is an *Adam* to his Child, infuſing Corruption in his Generation. Since then Death by Sin crept in at the Window, or rather at the Ear, which is prone to liſten to Evil Counſel, let us caſt it out by the Senſe of Faith, in hearkning to God's Word, which will make us wiſe unto Salvation.

III. As for the Name of Death, it is called a Sleep, ſo St. *John* terms it, Chap. 11. 11. *Our friend Lazarus ſleepeth*: and of St. *Stephen* it is recorded in Holy Writ, after he had done praying for his Perſecutors, *When he had*

ſaid this, he fell aſleep. 7. Acts 60. it is likewiſe ſaid of the *Patriarchs* and Kings of *Judah*, that they ſlept with their Fathers, and *Job* expreſſeth, *That man lieth down, and riſeth not, he ſhall not be awaked out of ſleep, till the heavens ſhall be no more.* Likewiſe Saint *Paul* mentions in his Myſtery, *We ſhall not all ſleep, but we ſhall all be changed* 1 Cor. 15. 51.

The Night is the Emblem of Sleep and Mortality: Now Sleep is but the Shadow of Death, and where the Shadow is, the Subſtance cannot be far off: Laſtly, the Grave it ſelf is but a withdrawing Room to retire in for a time; it is going to Bed to take reſt, which is ſweeter than Sleep, and when it is time to awake and riſe, we ſhall, as the Royal Pſalmiſt ſays, *be ſatisfied.*

IV. Next, as to the Nature of Death, few, or none know it, though all muſt ſenſibly feel it: there is nothing after Death, and therefore Death is nothing; it is without Eſſence, or Subſtance; but a privation which kills the Creature; therefore curiouſly to inqueſt the Efficiency of it, were but

to

to employ the Eye to behold Darkneſs: *Salomon* in his Book of Wiſdom, Chap. 1. 13. mentions *that God made not Death*; but created all things that were good: this cauſed good St. *Auguſtine* to breathe forth this Supplication, *Lord, thou haſt not made Death; wherefore I beſeech thee, ſuffer not that which thou haſt not made to reign over that which thou haſt made.* Now Death came into the World, by Man only; whoſe Soul was affected to know that which God never made, which was the Evil of Death, thinking it had been very good, by deſiring to know the worſt of Evils: But ſo Divine a thing is Knowledge, that we ſee Innocency it ſelf was ambitious of it: from whence that Proverb is derived, That *Evil is not known, but by good.*

V. Yet no Learned Man knows ſo much, but Ignorance may ſuffer him to commit Evil: for none of a ſound Judgment and right underſtanding can be guilty of Wickedneſs: and there is no fear of knowing too much Good; but there is much Fear of practiſing too little: But ſince the Almighty has revealed in his word, more

than we can comprehend, and enough to work out our Salvation, let us attain to ſober Knowledge, and not repine, but be content with our Ignorance. Indeed Knowledge and Power are the Worldling's Idol; but let every Man endeavour fully to know himſelf, and then Pride and Ambition will ſoon vaniſh.

CHAP. II.

That Death hath no reſpect of Perſons; but we are continually dying whilſt we live.

Although Men cannot, or are unwilling to pay thoſe Worldly Obligations they lye under; yet they muſt pay this Debt to Nature; and it is a Favour afforded by Nature, that what ſhe hath made moſt vexatious, ſhe hath made Common, that the Equality of Fate might mitigate the Cruelty of it; and this Queſtion the *Pſalmiſt* asketh, *What Man is he that liveth, and ſhall not ſee death?*

II. Our

II. Our Saviour told the *Jews*, *their Fathers did eat Manna in the Wilderneſs, and are dead*, 6 John 49. and the Apoſtle tells ye, *Phil.* 2. 8. that Chriſt, *being found in faſhion as a man, he humbled himſelf, and became obedient unto Death, even the death of the Croſs.* So that we ſee it is as *natural* to die, as to be conceived and born; yet it is improper for us to ſay Men die Naturally, for Man dies not as a Beaſt by an Annihilation, but by a Decree from Heaven; *it is appointed for all Men once to dye*, Heb. 9. 27.

III. Sickneſs the Meſſenger of Death, reſpects not the beſt Complexion; the Sores of *Lazarus* will make as good Duſt as the Paint and Waſhes of *Jezabel*: and like *Jonas* his Gourd, we come up in a night, and are gone in a moment; we come naked into the World, and no ſooner we are born, but the Grave waits for us: but to continue in the Body is not the requeſt of thoſe which deſire Heaven; for the Apoſtle he *deſired to be diſſolved*: and the *Pſalmiſt* crys out, *As the hart pants after the Water-Brooks, ſo longeth my Soul after thee, O God,*

God, Pſal. 42. 1. Death only ſhortens Time, not Life; and the Merit of Death is the Debt due to Sin, both impos'd on Mankind for Sin.

IV. Now, if we caſt never ſo bright a Luſtre in the World, yet alas! our brittle Bodies how quickly are they broken; *Man* (ſays *Jeremiah*) *fades like a leaf, and ſin like a wind takes him away.* Let a Man live never ſo long, yet at laſt Death ſeizes him; but to conſider aright, Death is inſtrumental in our Paſſage to Heaven, therefore how can any think their Time ill ſpent in preparing for that, which will compleat their Happineſs.

V. There is no Circumſtance of our Lives, but has been imbittered by ſome ſad Occaſion of a dying Relation or Friend: a happy Meeting often ends in ſome ſad Misfortune, which conduces to an Eternal Parting: This King of Terrors meets us every where, he creeps in at our Windows like a Thief, and enters in at our Doors with his Grand Commiſſion; he accepts of no Bribe, but will draw his ſable Veil over all the ſplendour and glory of the Univerſe.

VI. Death

VI. Death hath his ſeveral Inſtruments to accompliſh his Ends; ſometimes we are taken away by Violence and ſecret Influence, by the Aſpect of a Star, and the ſtink of a Miſt, or by the ſending out of a Cloud, and meeting of a Vapour; Accidents has happened, by the Fall of a Chariot, a ſinking Houſe, or a high mettled Horſe to caſt his Rider; others by the ſtumbling at a Stone, the ſcratch of a Nail or Pin, by a full Meal, or an empty Stomach, by watching at the Wine, and drinking of it in full Bowls and Glaſſes, the Healths of others, when in the mean time they deſtroy their own: Some by too great Study and Watching at Prayer, others is blaſted by the Sun, or Planet-ſtruck by the Moon; ſometimes Death's Harbingers are Heats or Colds, watchfull Nights, or ſlumbring Days; by Water turn'd into Ice, or thaw'd into the Floods of a River; ſometimes by a Hair, or a Raiſin; by violent Motion, or ſitting ſtill; by Severity, or Diſſolution; by God's Mercy, or his Anger; by every thing in Providence, and every thing in Manner, Nature, and Chance.

VII. Like

VII. Like Worldlings, we take indefatigable Pains to heap up Neceſſaries for our Life, and in the greedy Negotiation we purchaſe Death; then we are ſnatched away, and leave what we have ſo hardly ventured for, behind us: Now all this is the Law and Conſtitution of Nature, it is a Puniſhment due to our Sins, the unalterable Event of Providence, and the Decree of Heaven: The Links and Chains which confine us to this Condition are ſtrong as Deſtiny, and immutable as the Eternal Laws of the Almighty.

CHAP. III.

The Certainty of Death practically conſidered.

O Vain and miſerable World! how infallibly true is it that all muſt die; and yet, alas! this is not all, but many complaints remain, which does attend and perplex us: for here we begin our race in frail and contemptible Weakneſs, and the whole

whole courſe of our lives is a hazardous progreſs of dangers. If we eſcape the miſchances of ſilly Children; we drive on the raſh adventures of Head-ſtrong Youth. If we out live thoſe ſudden Storms and Tempeſts; we fall into more Malicious and Wicked Calamities: our own negligent and ſuperfluous Cares deliberately pine and conſume us, and the croſſes and affairs of the World: wear and tire out our Lives.

II. If fortunately, we ſhould by a ſtrange and miraculous Succeſs, o're come all theſe, and ſtill bear up our healthful and proſperous Head: we are ſure, at laſt old Age will creep and find us out; and check our Nerves by bowing our ſtrength down to the Grave. The Grave of Silence, from whence no claim, or priviledge Exempts, nor any potent Power controuls his Command. Kings and Princes muſt lay down their Crowns and Scepters, and Queens muſt leave their Diadems and Royal apparel; the Rich muſt leave their Wealth behind them, and the Great ones of the World muſt be crumbled into Duſt: the

the Beautifulleſt face muſt be converted into Rottenneſs; and the Pampoured and well fed Body muſt become the food of Wormes; the buſie and moſt activeſt Man muſt find a time to dye; though his great Affairs and full Employment, can ſpare none to provide for it. Even the Learned, the Eloquent, the Wiſe, and moſt Vertuous muſt ſubmit to Fate; and the Heirs of Life it ſelf be the Priſoners of Death.

III. Now, this when we ſee, we weep, and are afraid; ſince we all muſt drink of the ſame cold Cup, all Heads muſt deſcend to the ſame dark Grave; and none can imagin how ſoon they may be called. To day we are jocund in health among our Friends, and earneſt about our Affairs; and to morrow Arreſted by the hand of that unwelcome Serjant, Death. Frail fleſh and blood, may naturally and faintly ſtruggle for a time; but at laſt muſt yield, and be buried in the Earth from whence we were taken.

IV. Now

IV. At laſt we muſt take our leave of our neareſt Relations, and deareſt Friends; and bid for ever a long farewell to all the World; then perhaps our acquaintance may talk of us a while, ſometimes as we deſerve, and often as they pleaſe; perhaps, our Bodies once laid out of ſight; we are no more remembred, than if we had never been born: only our good Works follow us to our Graves, and faithfully accompany us beyond our Funerals. But 'tis not for us, O Lord, to chuſe our own conditions; but to manage well what thou appointeſt.

CHAP. IV.

Several Motives to Remember Death practically Conſidered.

GOD having made Man of the *Duſt of the Earth.* Gen. 2. 7. and thereupon after his Fall ſhewing him his readineſs to return to duſt. *Gen.* 3. 19. *Eccluſ.* 12. 7, doth yet further

further call us to consider our frailty; ordaining that this House of Clay is to be supported by a puff of Ayr continually breathed in and out, and that this being stopt the building must of necessity fall; from whence we see, our life hangs as it were, loose before us, going in and out every moment: therefore it is called the *breath of Life*, *Gen.* 2. 7. and. 7. 15. 22. this ought to put us in mind of Mortallity, by thinking on *the breath of our Nostrils* so easily departing: this is plainly demonstrated by the Prophets. *Isa.* 2. 22. *Psal.* 146. 4. and 104. 29.

II. Another Instrument of human frailty, is the Pulse, which ariseth from the Heart, and the Arteries or beating Veins; and this by a double motion of Contraction and Dilatation, whereby they are drawn in and out, both for the expeling of noxious fumes through the insensible pores of the flesh, and for drawing of, air, to refresh the heart and vital Spirits: from the variety of the Pulse are taken many signs of Health and Sickness, Life and Death: it is the Chara-

Character of our Strength or Weakneſs, and from hence is deſcribed the fainting and decayed ſtate of Man, from the panting of the Heart, and reſtleſneſs of the Arteries and beating Veins.

III. Another Suſtainer of our Life is our daily Food, Meat and Drink, whereby the Spirit is revived. 1 *Sam.* 30. 12. and without it we fall down into the Grave. Now if our appointed Food for a Meal or more, be wanting, then inſtantly the Body faints, and the Fleſh fails, *Iſa.* 44. 12. then Death creeps on by degrees, and Men begin to dye ſenſibly: there is a Senſe both of painful hunger in the Stomach, and of univerſal faintneſs and languiſhing through the Body: for hunger is a Worm gnawing the Intrails, calling for Meat, or threatning Death. *Jer.* 11. 22. *Lam.* 4. 9. Men being *hungry and thirſty their ſoul fainteth in them.* Pſal. 107. 5. and by this infirm condition whereunto God hath ſubjected our nature, he calls us to think on Death.

IV. Our

IV. Our Table, as oft as we come to it, is the Memorial of our Mortality; and our food before it enters the Body for nourishment, is diverſly prepared, as Corn, and the like, are made to grow by the dung of beaſts. *Luke.* 13. 8. and from hence is the ſtrength of our corruptible Life: So that we may ſay with Holy *Job*, to *Corruption thou art my Father.* chap. 17. 14. But this not all, but we feed upon Death it ſelf, and that by the allowance of the Almighty, *Gen.* 9. 3. in taking away the lives of other Creatures to maintain our own; this is ſeriouſly to be thought upon as a wonderful Work of God: that our lives are preſerved by the Death of the Creatures, our living Bodies are ſuſtained by their dead Carcaſſes: in their Blood Swims our Life; and from their pangs of Death, ſpring the Pleaſures of our Life, our Feaſts and daily Food. Now if thoſe that in part were maintained by Sin-Offerings were ſaid to eat Sin; *Hoſ.* 4. 8. then thoſe that in part were maintain'd by the death of Creatures, may be ſaid

ſaid in the like Phraſe to eat Death. So often therefore as we eat the Fleſh of the dead Creature, and make our bodies to become their Graves; So often are we called to remember our own Death, and our own Grave in the body of the Earth.

V. Another Help to preſerve our frail Bodies is our Apparel, which God hath given us to cover and defend them from Cold to preſerve Health: and herein we have a double or treble memorial of Death; conſidering that our Apparel was given us, when by our Sin we came firſt into the World to the ſtate of Death. *Gen.* 2. 25. and when God firſt gave us our Garments he took 'em out of Deaths Wardrobe, they being made with the death of the Creatures from whence they were taken: *God made coats of ſkin for Adam, and his Wife, and his Poſterity*, Gen. 3. 21. Heb. 11. 35. our Garments therefore being Badges of Mortality, and Cognizances of Death, ſo oft as we look upon them, we are called of God to remember Death; and ſo oft

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as we cloath our ſelves with them, to be mindful that we put on the Livery of Death.

VI. As Food and Raiment are Means to preſerve Life, ſo Labour of Man in his Vocation is a means to get both Food and Rayment, and therefore an Help of Helps to maintain Life; and yet in and by this Labour alſo, we are called to remember our Latter End, and to think of Death: for upon Labour attends Wearineſs and Faintneſs, even a failing and decay of Life; Painful Labour ſometimes maketh Men weary of their Lives and to think of Death, and wiſh for it as for hid Treaſure; *Ex.* 1. 14. *Job* 3. 17. 22. conſidering that in Death Men *reſt from their Labours.* Rev. 14. 13.

VII. And above all, conſider the Labour, Vigilancy, and Care, that is found in the higheſt Callings, how many Thorns is there platted in every Crown: Likewiſe in the Magiſtracy, what Troubles is there in diſtributing Juſtice, and in the painful Work of the Miniſtry, who watch over Souls; all theſe have through their indefatigable Wearineſs

in Affairs of Church and State, have thought it as the best Expedient, to think of Death; nay, even to wish for it, and consequently to prepare for it. *Numb.* 11. 15. 1 *Kings*, 19. 4.

VIII. And not only by the Weariness thereof, but by the divers Kinds of Labour in several Vocations, God takes occasion to shew the Vanity and Shortness of Life present, and summons them by their Callings, and by the Quality of their Works to think of Death: For the *Weaver*, by finishing every Web, God teacheth him how his Days are cut off, and the Web of his Life finished, *Isa.* 38. 12. yea, before the Web is finished, by the running of the Shuttle at every Stroke, and every Thred added to the Web, the Lord admonisheth how swiftly the days of his Life run away, *Job* 7. 6. Then the Shepherd in the Field, by the removal of his Tent or Fold, he is taught to think of the Removal of his Life.

IX. The Travel that Men have by Land, is appointed of the Almighty to put us in mind, that our days are swifter than a Post, *Job* 9. 25. that we

we ride Post, as on Dromedaries that run by the way, in all haste to their Journeys end. And the Voyages that Men have by Sea in the most swiftest sailing Ships, is mention'd by the Almighty, to represent the swiftness of our Time, that carries us night and day, sleeping or waking to the Haven of Death; *Job* 9. 26. and according to this Wisdom of God, and his Example, should Men make right use of their respective Callings, Employments, and Affairs of the World, to set before their Eyes continually, their Latter End.

X. As Labour and Toil in the Day, so Sleep and Rest in the Night-Season, is also a necessary Help to preserve this Mortal Life; and this Sleep is a lively Image of Death: for in Sleep Men lye down as dead Men, without Sense or Motion, ceasing from their Works, and taking no notice of the things that are done by others; and therefore the Holy Scriptures describeth Death by the Name of Sleep, or lying down to sleep, *Job* 14. 12. *Psal.* 76. 5. *Matth.* 27. 52. *John* 11. 11. 1 *Cor.* 11. 30. 1 *Thes.* 4. 13. Now when

when Sleep aſſails us, and like a Giant throws us down, we ought to think of Death; and by ſight of our Bed to remember our Grave, to look upon it as a Tomb or Sepulchre, and every Night before we go into it, to labour for reconciliation with God, that ſo we may lie down and ſleep ſafely.

XI. Whenever Sleep ſeizes upon us, let us ſeriouſly meditate, and think how ſecurely, and ſweetly do they ſleep, that take care to go to Bed with a juſt and quiet Conſcience? who after a toilſome day of Faithfull Diligence and Induſtry, in a Courſe of prudent, juſt, and pious Living, lay down their carefull and wearied Heads in Peace and Tranquillity, and ſafely reſt ſecurely in the Boſom of the Almighties Providence: if they awake at midnight, their Conſcience void of Offence, comforts them in the dark, and with Chriſtian Courage, bids them not tremble or be afraid at the Shadow of Death; no, nor even at the grim Majeſty of Death it ſelf; but confidently, and with good Aſſurance, look up with the Eye of Faith, and long for the Dawn of that Eternal

Day: this indeed ſhould be our chief-eſt care, to note, and cenſure, and correct our ſelves: to ſtrive for Maſtery over our Paſſions; and to diſmiſs from our Thoughts, what no ways concern us.

CHAP. V.

Of Sin, the Means of Death, of Sickneſs, Youth, and Old Age.

OUR Sins the Works of the Fleſh, in Scripture, are called dead Works, *Heb.* 6. 1. and 9. 14. and the Workers of them are called dead Men, *Mat.* 8. 22. *Luke* 15. 32. *John* 5. 25. *Eph.* 2. 1. 5. and therefore upon every occaſion of Sin committed, we are taught to remember Death. Whatſoever thing hath Death annex'd and threatn'd as the Reward and Fruit belonging to it, the ſame thing is a juſt and neceſſary Memorial of Death: Now all our Sins have this Reward denounced, *Rom.* 6. 23. and 7. 5. and therefore in all Sins Death is ſet before us: as God alſo

alſo ſpeaks expreſly in his Warnings againſt Sin, *Deut.* 30. 15. 19. as in ſight of Death, we are to remember Sin the Cauſe of it, ſo in the ſight of Sin we are to remember Death, the Effects of it.

II. Neither are theſe Sins thus to be conſidered by us, only in reſpect of their future Reward; but God, by a further Judgment in ſending a preſent Terrour and Fear of Death upon the preſent Acts of Sin, *Lev.* 26. 36. *Heb.* 2. 15. doth call Men, yea, and force them to remember Death: thus it is with all Wicked Doers, and with the Juſt ſometimes in part, through divers Temptations, *Pſal.* 77. 3. 7, 8. but with the Faithful, there is another Remembrance of Death by occaſion of Sins, as comfortable to them, as the former is terrible to the Wicked: for in ſight of Sins that perplex 'em, they call to mind what ſhall quite free 'em from thoſe Sins, which Expedient is Death; thereupon they ſet Mortality before their Eyes, and are taught that Leſſon of the Almighty, to long for their Redemption, by deſiring to remove out of the Body, *Rom.* 8. 23. 2. *Cor.* 5. 8.

III. **Afflictions**, Sickneſſes, and Dangers wherein Death is threatned unto Men, are likewiſe Means of Death, and by them alſo we are called of God to remember our Latter End. Sometimes it pleaſeth the Great Being for the Warning of Secure Men, to bring them to the Gates of Death before they enter: *Pſal.* 9. 13. and though he bring them back again, yet is this done by the Almighty for a Memorial of Death: God brings Men into ſuch Extremities, that nothing but Death is to be expected, they receive the Sentence of Death in themſelves, and deſpair of Life, 1 *Cor.* 8. 9. and are free among the Dead, in their own and others Judgment, *Pſal.* 88. 4, 5. and thus many times *they are in Deaths often*, 2 *Cor.* 11. 23. and ſuch things God worketh oftentimes, that Men might renounce the World, and ſet their Heart, and their Houſe in Order, as a Preparation for their Departure, *Job* 33. 22, 29.

IV. **Let** us praiſe then the Goodneſs of the Almighty, who ordains all things for the beſt to his Servants: whoſe unlimited Providence governs

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us all our Life, and takes ſo peculiar a Care of our Death: He wiſely caſts us down on our Beds of Sickneſs, and mercifully draws the Curtain twixt the Tranſitory World and us, ſhutting out all its vain and pernicious Deſigns, and contracting all our Affairs and Buſineſs to a little Room or Chamber; there in that cloſe and quiet Solitude, he ſpeaks to our ſorrowful Hearts, and methodically ſets before us, all our ſinful Life; there he prudently diſcovers to us the Frauds aud Fallacies of this World; and kindly invites us now at laſt to prepare ſpeedily for the other. Thither he carefully ſends his Meſſengers of Peace, to treat earneſtly with our Souls, and reconcile them to his Heavenly Kingdom: Thither he ſends even his only beloved Son, to ſecure our ſtrait Paſſage, and to guide and conduct us to himſelf.

V. O, how quite contrary will our ſerious Thoughts be then, to what they were in our Negligent and Careleſs Health! how ſhall we juſtly and freely Cenſure what we once much eſteemed; and be eaſily and readily convinc'd into wiſer Counſels! when our

unruly and ſtubborn Senſes ſhall be check'd with Aches and Pains; and our raſh and inconſiderate Minds made ſober and calm with Fear. When the Opportunity and Occaſions of Sin ſhall be removed away, and every Object about us, encline us to Repentance.

VI. Let thy Holy Name, O Lord, for ever be magnified! whoſe Mercy Sanctifies even thy Puniſhments and Judgments into Favours: thou bringeſt us Low and Weak to perſuade us to be humble; and preſcribeſt us a Sickneſs to heal out Souls and cure our Infirmities: thou commandeſt the unſatisfied Grave to diſpenſe with none, but indifferently ſeize on all alike: That all may not neglect to provide for that laſt and fatal hour, and none be utterly undone with fooliſh and miſtaken Hopes; thou tell'ſt us ſincerely and plainly, we all muſt dye; but tenderly and kindly concealeſt the Time and Place, that every where we may readily ſtand on our Guard, and every moment vigilantly expect thy Coming.

VII. In the Age of Man, where they firſt climb up and aſcend to their height,

height, and then preſently decline and deſcend again, is propounded by the Almighty. Now the Face of Man is a Dial of his Tranſitory Age, and the manifold Changes thereof from time to time, as the Shadow of Declination in the Dial, do ſhew his Mortality: and the main Differences in the Phyſiognomies of Men, may juſtly ſerve for a Memorial of Man's changeable Eſtate, his Beauty and the Vigour of his Countenance being daily altered, as the Grace and lovely ſhape of the Flower that periſheth, *James* 1. 11. This ought to affect us daily, that the different Faces which we behold may put us in mind that *the faſhion of this world paſſeth away.*

VIII. As the Face, ſo the Stature of Man growing up as a Plant, according to the divers Meaſures and Degrees of his growth appointed of God, *Pſal.* 144. 12. *Luke* 1. 80. and 2. 52. is another Teſtimony of his changeable Eſtate, even from the Child of a Span long, unto thoſe that have their full growth, *Lam.* 2. 20. though ſome be of low ſtature, as *Zacheus*, *Luke* 19. 3. and ſome again higher by the head,

as was *Saul*, 1 *Sam.* 10. 23, 24 yet even in these compared with themselves, the proportion of their Growth is an Evidence of their Age to such as know them: and thus the Wheel of Man's Age is visible in the variation of his his Stature, which may put him in mind of his Latter End.

IX. Besides the Face and Stature, the Almighty hath set other Marks upon the Bodies of young and old, for a Memento of their Time passing away: God describes to Youth, the Time of Love, *Ezek.* 16. 7, 8. and to Age the near approaching Tokens of Death, whereby they are warned of God to prepare for it: for through decay of strength, the Arms and Hands, the Keepers of the House, begin to tremble, *Eccles.* 12. 3. and the Legs that are as Pillars of the Body, bow themselves; and the help of a Staff to rest on, is sought of the Aged Person, *Zach.* 8. 4. and with that Assistance, at every Step he takes, he strikes upon the Earth, and raps at the Gate of the Grave, untill it be opened unto him: This Weakness is further signified by the ceasing of the Grinders,

Grinders, *Eccleſ.* 12. 3. both the upper and the nether Millſtone, which are called the Life of Man, *Deut.* 24. 6. theſe Teeth failing, Life begins to fail, wherein the Memorial of Death is ſet before us.

X. And as in the outward Parts, ſo the like Weakneſs and Decay of ſtrength is to be obſerv'd in the inward; the Silver Cords of the Sinews, which conveys the Faculty of Senſe and Motion from the Head, in Old Age are looſed, *Eccleſ.* 12. 6. that Cable of the Marrow in the Back Bone, which was wont ſo firmly to hold and ſtay the frail Bark of our Body, toſſed with ſo many Motions, and by thoſe many Conjugations of Nerves which kept our Body ſteddy, begins now to diſſolve: the Head, which is the golden Bowl, wherein is emboxed the Brain that miniſters that Faculty of Senſe and Motion, through Age is broken and become crazy: the many Veins, which carry the nouriſhing Blood from the Liver unto each part of the Body, become like unto broken Veſſels; and the Arteries, which by the reciprocal Motions and Pulſes, do

convey the Vital Spirits from the Heart, even to all Parts of the Body, these through languishing Age becomes slow and weak: and all these faint Operations are so many Memorials of Death, and do plainly portend the Approach of our Latter End.

XI. The Old Man's gray head is in Scripture compared to the white Blossoms of the *Almond Tree*, *Eccles.* 12. 5. this Tree making haste to flourish before many others in the Spring, is therefore in Vision used to signifie, that God will hasten his Word to perform it, *Jer.* 1. 11, 12. and consequently the sight of the gray head, either in our selves or others, serves as a Divine Vision to warn us of God's Decree of hastning our Latter End: yea, those are upbraided of God as Contemners of this Vision, who though their head be not all white do not observe the first sprinkling of the head, when as *the gray hairs are here and there upon them, and they know it not*, *Hos.* 7. 9. and regard not this Memorial of their Mortality.

XII. As to the decay of Sense; in Old Age, *they that look out of the Windows*

dows be darkned, *Eccleſ.* 12. 3. the Eyes fail; *Gen.* 27. 1. and 48. 10. 1 *Sam.* 3. 2. and 4. 15. and that dimneſs of Sight is one of Death's Apparitors to ſummons Men to their End; by that reſtraint of Sight, God calls Men to make a new Covenant with their Eyes, to turn them out of the Corners of the World, not to gaze longer after Vanity, nor to walk after the Luſt of their Eyes; to live by Faith and not by Sight, 2 *Cor*, 5. 7. not to look after things temporal which are ſeen, but after things Eternal, which are not ſeen, 1 *Cor.* 4. 18. and as the Senſe of Seeing waxes dim, in Old Age, that of Hearing likewiſe fails; *the daughters of Muſick are abaſed and brought low*, Eccleſ. 12. 4. *Men cannot then any more hear the voice of ſinging-men and ſinging-women*, 2 Sam. 19. 35. God that *planted the Ear*, Pſal. 94. 9. when he makes this Plant to wither again, calls them to remember their Tranſplantation into another World, to wait for their changing, and to prepare for it. The Taſting likewiſe decays; for Old *Barzillai* cannot taſte what he eats, or what he drinks, 2 *Sam.*

19.

19. 35. Old *Isaac* by his touch cannot distinguish betwixt the hands of his Son, and the Skin of a Beast, *Gen.* 27. 16. 21, 22, 23. The Psalmist when Old, is covered with Cloaths, and feels no heat, 1 *Kings* 1. 1. yea, the inward Senses begin to fail also; Memory decays; the Understanding is diminished, and the Aged sometimes in their decrepid Age, return to their Infancy, and not able to discern between Good and Evil, 2 *Sam.* 19. 35. how inexcusable are they that live securely, and think not of Death, when they have so many Warnings given them.

XIII. With Decay of Strength and Sense, comes the decay of Health: Old Age is many times a continual Sickness, and when the days of Man are multiplied, they are but Labour and Sorrow, even the strength of them, *Psal.* 90. 10. then is the time, when the *evil days approach, and the years* of which Man says, *I have no pleasure in them*, Eccl. 12. 1. then is the Light of Sun, Moon, and Stars obscured; and then the Clouds return after the Rain, one Infirmity after another, *v.* 2. Through decay of Natural Heat ari-

seth

ſeth Indigeſtion and Crudity of Stomach, and thereupon follow Rheums and Catarrhs; and from thence proceeds Aches, and manifold Pains and Diſeaſes, whereby the Almighty, as with an Iron Pen writeth our Leſſon, and engraveth this Sentence deep in our Fleſh and Bones, *Remember your latter end approaching, and prepare for Death.*

CHAP. VI.

Several Forerunners of Death, which may warn Men to prepare for it, Practically Conſidered.

THus in every Age before Death Approaches, we have manifold Fore-Warnings of his Coming, and when Death appears, God uſually brings with it ſome Joynt-Warnings, to prepare us further for our ſpeedy Diſſolution. And firſt, before Death makes a Seizure, there is commonly Pain, like a Harbinger, ſent before, to warn the Soul to entertain the Almighty

mighty with a preſent and diligent renewing of their Faith and Repentance: for God could have taken Men out of the World without Pain or Sickneſs; by a ſudden *Change*, *in the twinkling of an eye*, 1 *Cor.* 15. 51, 52. but the Divine Wiſdom ſaw it not neceſſary.

II. When the Lord appeared unto the *Patriarchs*, *Prophets*, and *Apoſtles*, and vouchſaf'd unto them Viſions of his Glory, he uſed commonly to ſend before, as a Marſhal, or Uſher, *ſome great fear*, *Gen.* 15. 12. *Exod.* 3. 6. ſo that *they fell down as dead Men*, *Ezek.* 1, 28. and 2. 1, 2. *Rev.* 1. 17. or *ſtood trembling*, *Dan.* 10. 8. 11. *their hair ſtood an end, and all their bones did ſhake.* *Job.* 4. 14, 15. But ſince God in his Divine Wiſdom has altered that Method, and appears unto a Sinner at his Death in ſweeter Viſions of Heavenly Comfort, and prepares them with all Reverence for that hour.

III. God doth now as it were uſher his way, by ſending Sickneſſes and bitter Diſeaſes, that thereby we might be humbled for Sin, and renounce this Tranſitory Life, by giving a more willing Farewell unto it, and to long for

our

our Tranſlation, and the Joy which ſucceeds it: God ſhews, that then he expects a ſpecial Act of Humiliation, when near our End he viſits us with ſuch Pains; which creates a Mourning in us for Sins committed in the World, before we depart out of it: then are we ſummoned to ſtir up the Grace of God within us, and to raiſe up our Spirits with all Love and Reverence to meet the Lord, that we may receive his Bleſſing, and enter into his Gates with Joy, and into his Courts with Thankſgiving.

IV. These Pains prevailing at the approach of Death, cauſeth Men to *lye down, and fall upon their Beds*, Job 33. 19. *Acts* 5. 15. and to let all the Affairs of the World alone, with the Works of their ſeveral Callings: through Infirmity of Body God forceth them to ſtoop, and calleth them to remember their Frailty, and their End; as if he ſhould command them to couch down before him, and require them to proſtrate their Souls at his Foot-ſtool, in ſeeking his Favour and Mercy in his dear Son, even as their Bodies are proſtrate by his Hand of Viſitation.

V. This

V. This very Position of the Body, represents unto us, how the Grass withereth, and the Flower falleth, and admonisheth our Souls to *worship and fall down, and kneel before the Lord our maker*, Psal. 95. 6. and by Faith to enforce our Bodies also, leaning on our *staff*, to worship upon the *head of our bed*, *Heb.* 11. 21. *Gen.* 47. 31. and 48. 2. that he may straightway lift us up for ever; as *Jacob* bowed himself to the Ground seven times, at the approach of his Brother *Esau*, *Gen.* 33. 3. So the Lord by Sickness, bows us down, that we may come submissively into his presence, *humbling our selves under his mighty hand, that he may exalt us in his due time*, 1 *Pet.* 5. 6.

VI. Another Warning to think of our Latter End, is that distaste of Meat, and want of Appetite in Sick Persons; when *their life abhorreth bread, and their Soul dainty meat*, *Job* 33. 20. when the Staff of Bread fails, and the stay of Natural Life is withdrawn, then God summons the sick Persons to remember their end, to double their Care for Eternal Life, to seek *the hidden Manna unknown*, and unregarded

of

of the World, *Rev.* 2. 17. to feed upon that *bread which cometh down from heaven, and giveth Life unto the world*, *John* 6. 33. by applying of his Promiſes, and taſting the Sweetneſs that is in them.

VII. **Again** when Sleep departs through Sickneſs, this is another diſtinct Warning to move Men to think of their End; God *holds their Eyes waking*, that they might meditate on their preſent Frailty; thereby are they called to *commune with their heart*, and that their *Spirit make diligent ſearch* concerning their Eſtate and the Means of their Comfort, *Pſal.* 77. 4, 5, 6. God withdraws Sleep from their Eyes, and Reſt from their Temples, that they might remember the Eternal Reſt from all their Troubles, and might long after it, and prepare for it.

VIII. **Now**, precedent Pains, the Sick Bed, the loathing of Meats, and the Departure of Sleep, theſe are Occaſions and Furtherances of Meditation, to remember our End: Now on the other hand, there are as many Hinderances of Meditation and Diſturbances of the Mind, which meet with

with Men upon their Beds of Mortality, which to avoid that Obſtruction, the Conſideration of thoſe Inconveniencies ſhould prove as Motives to perſuade us, not to deferr our making our Peace with God, to the laſt Moment of Time; that ſo we may profitably forecaſt before it is too late.

IX. It happens ſometimes in Sickneſs, that as ſome want Sleep, ſo others in contrary Extremity are oppreſſed with continual ſlumbering and ſleeping, which with an unreſiſtable Neceſſity invades them; and this not only in *Lethargies*, *Palſies*, and other cold Diſeaſes, but likewiſe in many Burning and Peſtilential Fevers; during which time they lie ſenſeleſs, and cannot think on their preſent Danger, nor of any thing which belongs to a due Preparation for their End: this leaden Sleep is a black Cloud of Death, a Night-ſhade, and a particular Darkneſs, of which in its meaſure is verified that more general Saying of our Saviour, *John* 9. 4. *the night comes wherein no man can work*: and therefore while there is Light and Liberty of mind, in the time of Health, our

End

End is to be remembred and provided for, before the Hours of Oppreſſion doth ſeize upon our Mind.

X. Sometimes in Sickneſs, though Sleep oppreſs not, there is a kind of raving Diſtraction, cauſed by Phrenſie, Melancholy, or other Diſtemperatures, which doth overwhelm the Mind, as *Nebuchadnezzar*'s once was, by the Finger of the Almighty, *Dan.* 4. ſo that it is unfit to think of Death, or to ſeek any Comfort againſt the Danger of it: and from hence therefore it doth likewiſe appear, how unwiſe they are that deferr the Time of their Repentance unto the Time of Death, when it is uncertain whether they ſhall be Maſters of their own Wits, and Natural Underſtanding, not to ſpeak of ſupernatural Grace, which is far above the reach of Man, and yet neceſſary to Salvation.

XI. Sometimes the very Vehemency and Extremity of Pain, doth trouble and diſturb the Mind, and diſables it, that it cannot orderly and quietly diſpoſe it ſelf unto Godly and Comfortable Meditations; but being overcome with Impatience, frets, and mur-

murmures, its toſſed to and fro, and becomes fruitleſs: therefore are theſe Extremities of Anguiſh compar'd to a Cup of intoxicating Wine, making Men as it were *overcome with grief*, *Iſa.* 51. 17. 21, 22. *Lam.* 4. 21. and even *frantick with woe and ſorrow*, that they know not what they doe, *Deut.* 28. 34. *Jer.* 25. 16. *Eccleſ.* 7. 7. and what Folly is it then for Men to be unprepared through forgetfulneſs of their Latter End, and to remain ſtupified in Security all their Life, till they are plunged in a Gulf of Miſery? Perplexity and Extremity of Anguiſh may juſtly come as a Snare upon them that abuſe their preſent Peace and Quietneſs, by promiſing themſelves Liberty and Power to diſpatch all that is neceſſary for their Salvation at the laſt Moment.

XII. And commonly when *Death* approacheth, our Adverſary the Devil, that goes about like a roaring Lion, ſeeking to devour us at all Opportunities, doth then eſpecially rage, *knowing that his time is ſhort*, Rev. 12. 12. and withall ſeeks to take Advantage of our preſent Weakneſs, by inſinuating him-

himſelf into each of our former Perplexities, and adding frightful Dreams to our Slumbers, ſtrong Fancies to our Diſtraction, and aggravating our Pains with great Terrours, by that Voice which is within us.

XIII. **Experience** may inform us what great Temptations many have conflicted with upon their Beds of Mortality; and therefore the Conſideration of this laſt Great Enterprize ſhould alarm every one betimes to arm themſelves againſt the Laſt Day of their Lives; to furniſh themſelves with a Competency of Grace, againſt the Day of Glory; to ſeek Truth and Righteouſneſs; Faith, and Patience; to heap up ſtore of Comfortable Promiſes out of the Word of God, and to lay it up in their Hearts, to be kept in readineſs; whereby they may nouriſh up themſelves in Hope, and be vigilant in praying unceſſantly; that having finiſhed this laſt Combat and obtained the Victory, they may then be tranſlated from a State Militant to a State Triumphant for ever.

CHAP.

CHAP. VII.

Of the Separation of Soul and Body, with other Memorials of Mortality, Practically Conſidered.

THE Divine Providence has ordained that at the Hour of *Death*, the Soul and Body ſhall be ſeparated; and at this Separation, the Soul is conveyed away inviſibly; no Man knoweth how nor whither: for no Humane Senſe can diſcern the *Spirit of Man aſcending*, *Eccleſ.* 3. 21. for God in his unſearchable Council, orders his ſecret Will to be kept unrevealed from Humane Underſtanding. Now this ſecret manner of tranſlating the ſeparated Souls, by carrying ſome cloſe Priſoners to endleſs Miſery, and tranſporting others in inviſible Chariots unto Eternal Glory, ſerves to warn and admoniſh us to remember the Evident Monuments of our Frailty: when ſecret Things are hidden from us by the Almighty, thoſe which are Revealed, are the more to be obſerv'd by us, *Deut.* 29. 29.

II. The

II. The Scriptures will inform us how ſome Perſons, Men, or Angels, have vaniſhed out of the ſight of thoſe they had convers'd with; and from thence we are to obſerve, that it is not requiſite for us to know what they had heard and ſeen, or to pry narrowly into that which the Divine Wiſdom has ordered to be kept from us, *Luke* 24. 31, 32. *Acts* 8. 39. *Judg.* 6. 21, 22. Moreover God hath appointed that they ſhould not be ſuffered to live, which attempted to converſe with the Spirits of thoſe which were departed from us, *Lev.* 20. 27. 1 *Sam.* 28. 8, 9. &c. But by all this, we are ſo much the more lead to obſerve the common viſible Memorials of Mortality, ſhewed unto us in them that die before us.

III. **Furthermore**, it is to be obſerv'd, that when the Spirit is return'd away preſently to God that gave it, yet the Body remains and returns to the Duſt, from whence it was taken, *Eccleſ.* 12. 7. If the Almighty by Death had taken away both Soul and Body, or if it had pleaſed him to take away all Men, as *Enoch* and *Elias* were,

were, *Heb.* 11.5. *Gen.* 5. 14. 2 *Kings* 2. 11. 17. or to bury all Men ſo as *Moſes* was, *Deut.* 34. 6. namely, ſo as their Bodies ſhould be ſeen no more among Men; yet, even then, there were occaſion enough to remember that wonderful great and final Tranſlation; but now, ſeeing every Man departing this Life, leaves a part of himſelf on Earth among his Friends, yea, and that viſible Part, even the Body, which was beſt known among Men; God by this frail Part of Man, that is left, gives us occaſion to contemplate what is done with the immortal part; and to keep in Memory the *Death* paſt, to prepare us for the *Death* to come.

As *Elias* aſcending to Heaven let fall his Mantle, for a Remembrance unto *Eliſha* that took it up, 2 *Kings* 2. 13. ſo we aſcending, do let fall our Fleſh, that hath been the Mantle of the Soul, under which it was veiled, and covered in the Days of our Mortality: Now by this Pledge, the dead warns the living to part from the love of Vanity, and to make ready for this Change, when the Soul departs

departs more naked out of the World, than it came into it.

V. Besides, the Body is left behind, as a Pledge of our Corruption, to imprint into our minds the horrour of Death, through that putrefaction which soon invades it, when it is deprived of the Souls presence: had the Body remained only without Life, and retained its former Comelineſs and Beauty, and not been liable to putrefaction, how then would their deareſt Relations and Friends have choicely kept them, and lovingly embrac'd them: but now, by the divine appointment, the body is Sown in Corruption. 1 *Cor.* 15. 42. the Royal Body of *David* ſees Corruption, *Acts.* 13. 36. the Body of *Lazarus* the Friend of *Chriſt* begins to Stink the Fourth Day, *John.* 11. 39. the Fair Body of *Sarah*, whoſe Beauteous Countenance charmed Kings and Princes, ſhe being dead muſt needs be removed out of the ſight of her moſt Faithfull and Loving Husband, *Gen.* 23. 4.

VI. And in ſuch a degree hath Corruption prevailed, that ſome

Bodies hath been forced to be buried very deep in the Earth, So noysome have they been, and ſoon putrefied; but though they are not to be looked upon with the Eye, yet they are the more to be thought upon, and our fading Eſtate to be Reflected on: by this Serious Reflection, *Job* humbled himſelf, confeſſing that *Corruption was his Father; and to the worm thou art my mother and ſiſter*, Job. 17. 14. and by this Conſideration might be humbled the Proudeſt and moſt Ambitious Heart, when they Seriouſly Reflect how the Wormes breed out of their own Corruption, and ſurround their whole Carcaſſe, *Iſa.* 14. 11. theſe are the Laws and Ordinances of Death eſtabliſhed by the Almighty, whereby he call us the more effectually to think of our End, not to pamper the Fleſh, nor to take ſo much Care for our Bodies as we do for our Souls; according to this Example of God, who ſhews more reſpect, and love to the Soul by receiving of it into his Glorious Kingdom, whereas he ſuffers the Body to lodge in the Pit of Corruption. 1 *Cor.* 15. 43.

VII. The

VII. The Sequeſtration of the Body from the Place where the Soul is, and the Corruption of it being Separate, are mememorials wrought immediately by the Hand God: Now, beſides theſe there is other after warnings of Death, effected by the providence of God, by the affections and reſpects of Men, that is paid to the Honour of the dead, and Comfort of the living: Now for the Honour of the dead, Holy Men of Old have ſhewed great Care to provide *Sepulchers*, *Tombes*, and *Monuments* for them; ſuch was the Cave of *Machpelah* purchas'd by *Abraham*, *Gen.* 49. 30. 31. the Pillar on *Rachels* Grave that *Jacob* ſet up, *Gen.* 35. 20. that continued ſo many Generations to *Samuel's* time, 1 *Sam.* 10. 2. the Title on the Sepulcher of the Man of God, that Propheſied of *Joſias*, 2 *Kings.* 23. 17, 18. the Sepulcher of *David*, that continued twice Fourteen Generations, from *David* to the Apoſtles time, *Acts.* 2. 29. having been preſerved in the time of the *Babylonian* Captivity, even then when both City and Temple were deſtroyed: theſe

in Scripture are called Memorials, *Math.* 23. 29. *John.* 11. 38. chap. 19. 41. by which the Righteous are taught to Remember their latter end.

VIII. The Magnificent Tombes, and the Sumptuous Sepulchers are but ſo many Scaffolds, Stages, and Theaters of human Frailty, and ſo many Pulpits out of which our Mortality is Preached: and all the Graves of the Popularity are the Coffers of Death, the view whereof ſhould inſtruct us to lay up our Treaſure in Heaven: and thus though the touch of a Grave defiled the Body with a Ceremonial Pollution in the time of the Law, *Numb.* 19. 16. yet the ſight of a Grave may ſerve to cleanſe the Soul, by a Spiritual Conſideration of our latter End, even as the ſight of the *Leviathan* being raiſed up, made Men Purify themſelves, *Job.* 41. 25.

IX. The Grave being prepared for the Dead Corpſe, then Men proceed with their Funeral Pomp and Exequies: *the mourners go about the ſtreets*, and a great train of Relations, Friends

Friends, and acquaintance accompany the dead unto his Grave, and follow him that is *going to his long home*: Eccleſ. 2. 5. this going a Proceſſion to the Grave, is a Memorial to them of their own Condition, that they in their Courſe muſt die, and be carried forth in like manner: thus they are called of God to remember at ſuch times: then have they ſpecial cauſe to remember, that Iron Chain of Death and Mortal neceſſity; by which the dead Perſon is ſaid to *draw all men after him, as there were innumerable before him*, Job. 21. 23.

X. Then are Men called to climb up the Mountain of Contemplation, from the height thereof to look about them from one end of the World unto the other, to behold the two great Gates thereof ſo often mentioned in Scripture, that ſtand always wide open, night and day; the one of entrance into the World, and the other of departure out of it. *Job.* 1. 21. *Eccl.* 7. 5. 14, 15. 1 *Tim.* 6. 7. there may they obſerve how many Thouſands come every Hour Naked, Crying and Crowding into the World at

their Birth, and as many Thousands every Hour of the Day and Night that depart Groaning, and Crowding out of this World at their Death; thence they see, how one Generation goeth, and another comes Successively, *Eccles.* 1. 4. one draws on the one, and another drives on the other, and there is no Rest in this Race, but all run Uncessantly from the Oriental Gate, to the Western Port, even from the Womb to the Grave.

XI. And as it was ordained at the new Temple, that he which *Entred at one Gate, must not return through the same, but go out at another*, Ezek. 46. 9. So here is no return, but every one hasts forward, and never ceaseth till they have past the Gates of the Grave: and by this Contemplation, when we see, and find our selves in the midst of the throng, carried on with others in the Swift Wing'd Chariot of Time, unto the Sun-Setting Gate of the World; we are hereby warned to use this fleeting World as though we used it not, and to think daily of that new Eternal World, out of which there is no Gate

of

of departure, when we are once entred into it; and therefore alſo to make ſtrait Steps to our Paths, and ſo run that we may obtain.

XII. Having been at the Grave, and perform'd the laſt duty to the Deceaſed, we then return from the dead to the living, to the Friends of the dead, to Mourn with them, to Comfort them, and give them the Cup of Conſolation; *Rom.* 12. 15. *Jer.* 16. 7. 8. *Gen.* 37. 35. 1 *Chron.* 7. 22. *John.* 11. 19. and in this action we have another Call to remember our End: and while we adminiſter Conſolation to others, we are to take an Exhortation our ſelves: Now, the *houſe of mourning* is the *School of mortification*; *and* therefore *it is better to enter into it, than into the houſe of feaſting: for there is the end of all men, and the living will lay it to his heart,* and ſo *be made better* in his heart, by the Conſideration of the dead, and by *the Sadneſs of the Countenances* waiting on that Conſideration; *Eccleſ.* 7. 2, 3, 4.

XIII. When the Comforters of them that Mourn, are departed to their

their reſpective Habitations; yet ſtill the Friends of the dead, even while they are on Earth, ſo often as they miſs their departed Friends, and want the help and benefit, which they were wont to enjoy from them; ſo often are they call'd to remember *Death*, that cauſed ſuch Separations; *Lam.* 4 18. 20. and in this remembrance they are withal Warned to be prepared ready for *Death*, and not to be Conformed unto this World, from whence their Comforts are taken away: when the *Shepherd* takes up the *young Lamb*, the *Ewe* follows him of her ſelf, and needs no calling nor driving: when the great *Shepherd* of the *Sheep* takes away the Souls of Young and Old, and of deareſt Friends from one another, it is to Encourage them to run after the Lord, and to long after his Preſence, in whom they ſhall find more then all this World can afford.

XIV. So often as we think of an indulgent Parent, or an intire Friend, that would have rejoyced with us, and aſſiſted us; ſo often are we called to be ſtirred up in our deſires to be with

with them; and especially to run after such a Shepherd, that hath *laid down his Life for his Sheep*, John. 10. 11. Whom the *Ewe* should follow more then her *Lamb*; and whom our Soul should long after more then after our dearest Friends: thus this missing of Friends, and Separation from them, both is to some, and ought to be unto all, an effectual means to Separate their minds from the Earth, to loosen their hearts from the love of this Life, and to make them aspire after that perfect, and indissoluble Communion, into which their Friends are gone before.

CHAP. VIII.

Eternal Life described, and practically considered.

This Consideration of the last period of our Life ought most to affect us, which must end in Eternal Bliss, or everlasting Woe: this being duly thought upon, may serve

to make a deeper Impreſſion upon the Soul, and be retained in the memory more than all the memorials that have been rehearſed: Now would it not ſeem Strange, if any Perſon were to have Executed upon him the next day a Shameful and Ignominious Death, or to be Exalted to a Rich and Honourable Eſtate; think you that this Perſon could not keep in mind the Judgment approaching, or the glad Tidings of his Worldly Happineſs, without the help of a remembrance: and more ſtrange is it, that theſe great and main Concerns of Eternal Salvation, or Eternal Miſery, ſhould not by their own value preſs the Heart of Man with their ponderoſity, unto a continual remembrance of them, without other warnings; when as we know not whether we ſhall have a days Reſpite before they approach.

II. The Laſt End of the Righteous is Eternal Life, and this Life conſiſts eſpecially with God and the Saints: Now, by Fellowſhip with God, Men come to *ſee God*, *Math.* 5. 8. Even to *ſee him as he is*, 1 John. 3. 2. to *ſee his*

his face, which no man can ſee, and live, Ex. 33. 20. to ſee him, before whom the Glorious *Seraphims, Cover their faces with their wings.*, Iſa. 6. 2. To ſee the Holy Trinity, the Bleſſed Father, Son, and Holy Ghoſt, Cloathed, with the Sacred Robes of their ſeveral Beauty, and Majeſty, ſhining diſtinctly, as the pure *Jaſpar*, the Carnation *Sardine*, and the Green *Emerald*: Rev. 4. 3. then the Son will *manifeſt himſelf* to thoſe who are his, *John.* 14. 21. and they ſhall *behold his glory*: John. 17. 24. and and the *Father ſhall be ſeen in him*: John. 14. 9, 10. and with them both, *the ſeven ſpirits which are before the throne, even that one and the ſame ſpirit* Enlightning with his Seven-Fold Graces and Gifts that bright Seven-fold Lamp of his Church. *Rev.* 14. *chap.* 4. 5. 1 *Cor.* 12. 11.

III. With this Viſion, *ſhall the ſoul be ſatisfied when it awakes*: Pſal. 17. 15. and this Pleaſure Surpaſſes all that Mortal Eye can behold; for even the Heavenly Angels, are but a ſhadow of that Goodneſs and Glory, which is in God the Creator and Author

Author of *all things*: Rom. 11. 36. all is but *as a drop of a Bucket*, or as a *ſmall* Mote of *duſt*, that turns not the *ballance*; yea, as nothing, and *leſs then nothing* before him: *Iſa.* 40. 15. 17. The Beauty of this World, and the Excellencies of all Earthly things, are ſuch as Eye hath ſeen, and the Heart imagined; but this Glory and Pleaſant Countenance of God is *Exceedingly above all that we can deſire or think*: Eph. 3. 20. *Such as eye hath not ſeen, nor ear heard, nor ever entred into the heart of man, the things which God hath prepared for them that love him.* 1 Cor. 2. 9.

IV. Now, we ought not to forget this End, but Imprint it in our minds; for though we know not diſtinctly, what the things prepared are, yet we know they are Great and Glorious; for ſo much is revealed unto us by Gods Spirit, and we have the mind of Chriſt: 1 *Cor.* 2. 10. 12. 16. and therefore, O thou great being, teach us to make a Covenant with our Eyes; to turn them away from beholding of Vanity; and ever to look at this mark, and to feed our Eyes with a ſight of this

this Glory, and even afarr off to behold it by Contemplation, until we approach neerer unto it, and with the *Pſalmiſt be ſatisfied therewith*, Pſal. 17. 15.

V. And in our Fellowſhip with God, we are not only allowed to ſee him, but to enjoy him, and all that we ſee in him: by Covenant he gives himſelf to *be our God*: Gen. 17. 7. 8. and is our *portion and inheritance*: Pſal. 16. 5. Jer. 10. 16. Lam. 3. 24. in this Promiſe are Contained all the Riches of Glory, and all the Treaſures of Immortality: and in all the Promiſes of the Goſpel, there is not more Comfort, then that which is included in this Word: for what Gift is greater then God? or what can be wanting to them that have the Lord for their *exceeding great reward*: Gen. 15. 1.

VI. The Comfort of this Gift is unſpeakable for the preſent in the midſt of affliction; but in the laſt period of our lives, then is the fulfilling of this, and the like Promiſes: therefore is that End ever to be remembred and longed after: then eſpecially

eſpecially ſhall it appear how his *Flock* ſhall remain as *Lambs* in the *Boſome* of the Lord their *Shepherd*: Iſa. 40. 11. then will it be further revealed, how *God dwelleth in them, and they in him*: 1 John. 4. 15, 16. he that *fills heaven and Earth*: Jer. 23. 24. is himſelf a Houſe wherein they ſhall dwell, and they a Manſion wherein he ſhall *make his abode*: John. 14. 23. by this Heavenly Conjunction and Cohabitation with God ſhall the Elect *be one, even as the Father and the Son are one*; Chriſt in them and the Father in him, that they may be perfect in one: *John.* 17 22.

VII. This thrice Bleſſed and moſt Glorious Union is that *Green bed* of *Chriſt* and his Spouſe, *Cant.* 1. 16. an Eternal Paradiſe of Delights and Garden of Spiritual Comfort: by this Communion God Embraceth thoſe who are his with *both armes of his love*, and putteth them in his boſom; *Cant.* 2. 6. chap, 8. 3. and in this divine Embracement there is felt more Happineſs and Heavenly Joy, then all the Love and Fruits of Love, or whatſoever

whatſoever went under the Name of the Tendereſt and Strongeſt affection in this World, could ever yield unto the Heart of Man: for if the firſt Fruits of Spiritual Joy now at this preſent, in the midſt of Tribulation, be an Hundred fold more than all the Pleaſure of *Houſes* and *Lands*, *Fathers* and *Mothers*, *Wife* and *Children*, the moſt deſirable things of this World; *Mark.* 10. 29, 30. then how can it be but more then an Hundred Thouſand fold Pleaſure to enjoy the Beauty and Face of God in Heaven; to inherit the fulneſs of Joy in his Preſence, and Pleaſures for evermore at his Right Hand.

VIII. If the infinite Bleſſedneſs of the Glorious Perſons in the Holy Trinity doth appear in their mutual Union, ſo that they were an all ſufficient and *Eternal delight* unto themſelves, in enjoying one another continually before the World was, and before Men or Angels were made: *Pro.* 8. 30. then may we well think, how our Veſſels ſhall be filled and overflow with Heavenly Comfort: 1 *John.* 14. when we come to Drink of

of that Divine Fountain, and *Enter into our Masters Joy*, Mat. 25. 21. 23. and taste the sweetness of that Communion; this Love of God *is better then life it self*: Psal. 63. 3. and all our Life and Love of this World is to be hated in Comparison of it: *Luke.* 14. 26.

IX. And as in Soul, so in Body shall we be made like unto Christ: *our vile bodies shall be changed, and fashioned like unto his glorious body*, and this *according to the working whereby he is able to subdue all things unto himself*; Phil. 3. 21. that is, as effectually and Comfortably as an Almighty Power is able to bring to pass: and therefore as in the transfiguration of Christ, *his face did shine as the Sun*; Mat. 17. 2. Even so *shall the righteous shine forth as the sun in the Kingdom of their Father*: Mat. 13. 43. as the *raiment* of Christ through the brightness of his Body, did shine as the Transparen *light*; and was *exceeding white as snow*: Mark. 9. 3. and withal *white and glistring*: Luke. 9. 29. So the whole Person of the Righteous, made *whiter* then *snow* in

in their *transfiguration*, ſhall *ſhine*, *Gliſter*, and *Sparkle*, with a Radient Beauty and Heavenly Brightneſs, *then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount* Zion, *and in* Jeruſalem, *and before his ancients gloriouſly*, Iſa. 24. 23. then *he ſhall be glorified in his Saints*, and made marvellous *in all them that believe*: 2 Theſ. 1. 10.

X. If the *Face* of *Moſes*, while he was yet Cloathed with Corruption, when he had ſeen but the *Back-parts* of the Almighty, and that but for a moment in one Viſion, did yet ſhine ſo Glorioufly, that Men fled away amazed from him and durſt not behold the Brightneſs of his Countenance: *Exod.* 34. 30. chap. 33. 23 What then ſhall be the Glory of the Righteous when being Cloathed with Immortality, they ſhall ſee God Face to Face, and that in a perpetual Viſion for evermore.

XI. From this Transfiguration of the Saints made ſo Glorious by the ſight of God and Fellowſhip with him, ariſeth the Glory of their Fellowſhip

Fellowship one with another, which is also an unspeakable Felicity of the Second Life; to enjoy all the Beauty and all the Love, of all the Glorified Souls and Bodies in Heaven: as *Jonathan* seeing the Grace of God in *David*, was *knit* unto him, and *loved him as his own Soul*: 1 Sam. 18. 1. So here the Saints beholding the Glory of God revealed in each other, shall be link'd together in the nearest bonds of entire Affection: they that *first give themselves to God*, do then give themselves to *one another by the will of God*: 2 Cor. 8. 5. they *are all one in Christ Jesus*: Gal. 3. 28. *there is one body, and one spirit*: Eph. 4. 4. *all are gathered together in one*, under one head, whether *things in heaven, or in Earth*, Men and Angels whether they be Thrones, or Principalities, or Powers: *Eph.* 1. 10. 22. all things are the Saints, whether it be *Pauls, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are theirs. and they are Christs, and Christ is Gods*: 1 Cor. 3. 21, 22, 23.

XII. Here-

XII. Hereupon the Angels take the Souls of Men deceased into their Bosomes, and convey them to Heaven; and then even the Poorest of the Faithful come into the Bosomes of the chiefest among the Saints; even *Lazarus* the Beggar into *Abraham* the Patriarks Bosome: *Luke.* 16. 22, 23. and not *Lazarus* only, but many from the *East* and *West*, shall come and Sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of Heaven: *Mat.* 8. 11. then especially shall those which once Mourn'd for *Zion*, be filled with Comfort, and rejoyce for ever with *Jerusalem*: they shall suck and be satisfied with the Breasts of her Consolation: there is no weeping, nor Complaining; *Rev.* 21. 4. no Curse, no angry Word; no Countenance of dislike, or disdain; no Evil, nor no occasion of Evil; no appearance of Evil, nor no suspicion of Evil: no want of Good in themselves, nor no envy of Good in others; but every Mans Joy doubled for anothers Salvation, and Glorified in anothers Glory.

CHAP.

CHAP. IX.

The Christians Map of the World, wherein the Vanity of it is shown in the shortness of Mans Life, and that this World is not a Place of any long Continuance: Considered Practically.

THE Apostle tells ye: *Heb.* 13. 14 that *here we have no continuing City, but we seek one to come:* this will seem to look to be a hard Verse to the Rich, that they must not tarry here to enjoy their Riches, though they have Honestly and Laboriously heaped it up; but must with Sorrow and Grief be taken from it; but because Sorrow, I know, is a Passion loves no Prefacing, I will forthwith spread my Mantle and divide these Waters; and then there will appear on one side, *Earths Inhospitality, we have here no continuing City*: at the other *Heavens All-sufficiency; but we seek one to come:*

II. The

II. The *World* appears here, as with a *Clinched Fiſt*, readier to give a *Blow* then a *Benifit*, a very withered *Jeroboham*, whoſe Hand is ſhortned that it cannot help, not help us to a *Continuing City*, for *here we have none*; but the other is the open Hand of *Heaven*, fuller of Aſſiſtances and Bleſſings than all Rhetorick can delineat; but in this Verſe is the *Chriſtians Map of the World*, conſiſting likewiſe of that Pair of Globes *Cæleſtial*, and *Teriſtrial*: Globes, not *Coſmographical*, but *Theological*; one of them not ſo much diſcovering the Rarities of the *Earth*, and Floriſhing *Cities* of the *World*, as demonſtrating the *Vanity* and *Emptineſs* thereof, and that there is *no Continuing City* in it: the other not ſo much Teaching us the *Motion* of the *Stars*, and walking unto *Heaven* with a *Staff*, as how we may one day ſhine among thoſe *Lights*, and really inhabit that ſame *Glorious City*, which is ſome Happineſs here, but to hope, for what we Expect hereafter.

III. The firſt of theſe, methinks, the lower, or *Terreſtrial* Globe, deals with

with us here, ſome what like Satan with our Saviour, *Mat.* 4. Setting us, as *on a Pinacle of the Temple*, and ſhews us all a fair Proſpect of the *Earth*, yet with a *Lrue*, not his *Falſe* Glaſs, not as a *Lure*, but as a *Caution*, not in the Language of the *Tempter*, telling us of *Kingdoms* and the *Glory* thereof, but in the *Apoſtles* Doctrine, 1 *John.* 2. 17. *the World paſſeth away and the glory thereof*; paſſeth it muſt, and that one day in the total, paſs to nothing, as now in the parts, to *no Continuing City*; By which defect and indigence of the World, *we* are the *Plaintiffs* here Condoling; *we* the General Race of *Adam*, *we* Mortals, becauſe *we* Sinners: the next is our wants, what we are Scanted of, and that's a Place of reſidence, *a Continuing City*, *we have none*, laſtly, the Scene of all theſe Miſeries, where we are thus ſtreightned, and that's *here*, in this ſame Dirty Priſon *Earth*.

IV. But what? *have we no Continuing City*? by your Favour, *Holy Apoſtle*, did not the Creator, ſo ſoon as he had built this Great Houſe the World, and furniſht it, bring in Man his

his Tennant there, and Sole Poſſeſſor? Can we Complain of Wants? did not all Creatures then wear Mans Livery, a name of Servitude, and the very Wheeles of Time it ſelf appointed to attend him unto Immortality? can they then whoſe is the whole Earth want *Cities*? whoſe Chariot is Immortality; whoſe Lackquies *Time* was; can they want Continuance? and yet it is *here*, *that we have no Continuance.*

V. Indeed this *World* was thus *Man*'s Royal Mannour once, and all Creatures were Tennants to him, and *Paradiſe* was to have been his *Continuing City*, and all this too, Leaſed out to him, *paying but the Rent*, *obedience*, for as many Lives as he ſhould have Poſterity: but the edge of his Ambition cut off his entayl'd Happineſs, he would be Paramount, Chief Landlord; he, ſo breaking the Conditions, forfeited his everlaſting Tenure that now he is but a Tennant at Will to an offended Landlord, and ſcarce an Equal ſharer in the Vivacity of his Brother Animals; but this Miſery and Mortality of Man, is a Condition

not

not Imprinted by the Almighty, who, *as he is himself Immortal*, had put a Coal, a Beam of Immortality into us, which we might have blown into a Flame, but blew it out by our first Sin; we beggered our selves by hearkning after false Riches, and therefore now are driven to our wants, to these Complaints, *that here we have no Continuance*,

VI. We infatuated our selves by listning after false Knowledge: for that Tree of Knowledge bereft us of the Tree of Life, it taught us to know Evil only: and left us doubly *like the beasts that perish*: Psal. 49. 12. both for *Infatuation* and *Corruption*: like the *Beasts* indeed for *Præcipitation* unto *Death*, but not for the *Protraction* of their *Life*; most of 'em running *Man* out of *Breath*, if we may believe the *Naturalists*, as especially in this particular, the *Crow* Nine times Numbring out his Age, the *Stagg* four-times exceding hers, the *Raven* again trebling his: the *Phœnix* as long Liv'd as all of them.

VII. These and others Sport and Chant away whole Centuries of Years, while

while *Man* ſits ſighing over his poor Handfull, *Pſal.* 39. 5. *thou haſt made my days but as a ſpan long*, nay rather a ſhort Span; *mine age is nothing unto thee*, ſays *David*, there to God, that might ſay here unto the Beaſts, mine Age is nothing unto theſe: and yet it would Savour: but of Learned *Heatheniſm*, to Chide at Nature, and call her Step-mother to Man, and natural to others; but the *Philoſopher* himſelf takes off that Cavil, affirming one day of a Life of Reaſon, above an Age of non-intelligence, beyond all their longævity of Senſe: but Divinity turns this ſeeming Diſcontent into a Comfort, informing us that this Life properly belongs to things of Senſe, all its chief Blandiſhments, *Treaſure*, or *Pleaſure*, being but Senſual, and no otherwiſe than Imaginarily Good; much good may it do them, that are to enjoy no other, while Nobler Souls of Reaſon and Religion, trampling on this, haſten to a better Life among their Brother-Angels, in their own Country, Heaven; there to Meaſure

real Felicities no more by Time, but by Eternity.

VIII. No longer then let this be a Complaint, but Condolation, that we have here *no continuing City*: thus having brought you acquainted with the *Plantiffs, as well as with your ſelves*, Conſider now their wants, *We have not a Continuing City*: Now *Cities* have their period and diſſolution, both Occaſional and Natural: ſome of them, like goodly *Troy*, and better *Jeruſalem*, thoſe *Phœnix Cities* of the World, in *Succeſſive Ages*, buried in Fiery Tombes, rak'd in their own Aſhes: others, too many of 'em, like old *Rome* and *Carthage*, ſack'd and demoliſhed by the Bloody Hand of War; ſo that you ſee, the Imperial Cities of the Four great Monarchies, nay, thoſe Monarchies themſelves, all as well as *Babylon*, now ſit in the Duſt: *Iſa.* 47. and 'twas but Flattery in *Livius* the Hiſtorian, who called *Rome*, the *Eternal City*, after ſo many downfalls, and ſcarce a Feather now of that proud *Eagle* left.

IX. It was not alto her a Fiction in the Poets deſcribing of old *Saturn*, their

their God of *Time*, how he devoured his *Children*, though of *Stone*, I am ſure the Moral is real, and Termes him a devourer; for whatſoever *Time* brings forth, *Time* deſtroyes; this I need ſay no more of, every Languiſhing Body, every Nodding Structure is a demonſtration; Witneſs our own Metropolitan City which was in 1666 laid in Aſhes, and had not Pious Care, and Dilligent Induſtry have raiſed this our *Phœnix* and Mother-City, we had wanted Earthly Habitations for our Bodies, and Eccleſiaſtical Tabernacles for the Good of our Souls: and Happy are they who Build ſuch Tabernacles here, that they are not chid by that ſame Prophet *Haggai*. 1. 4. *Is this a time for you to dwell in ceiled houſes, and let my houſes lie waſt?* &c.

X. Yet alas! how Wanton now adays, is the Worlds invention for Superfluous Building, *Temples* are too Old Faſhion'd, the *Zealous* Father St. *Bernard* may ſtill Sigh: Men Build as though they ſhould Continue for Ever, and Glut as though to dye to Morrow, which indeed they may rather fear, ſuch a Woe being denoun-

denounced againſt them, as the Prophet mentions: *Iſa.* 5. 8, 9, 10. *Wo unto them that joyn houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the Earth,* &c. but to avert it, imitate that *Eccleſiaſtical Centurion*: Luke 7. 5. whom the *Jews* reſpected, *for loving their Nation, and building them a Synagogue.* And, if thou needs wilt Build, let St. *Chryſoſtom* be a little thy Surveyour *wouldſt thou erect Beauteous and Splendid Edifices? I forbid thee not*, ſaith he, *yet found them not on Earth, 'tis but an Heap of Sand, but Situate in thoſe Calm Regions that are above the Breath of Danger, Build in Heaven*: for here *is no Continuing City.*

XI. But *Cities* are here put for the Inhabitants, and our want of peaceful reſidence, ſhadowed under their diſcontinuance; for if we Reflect on the Pilgrimage of *Abraham*: Gen. 12. 1. where he is called from his own Countrey and his Fathers Houſe, to divide a Life between Variety of ſtrange Lands and Dangers;

gers; So that indeed we Read of no other ſettled Poſſeſſion that he had but *Machpelah*: Gen. 23. 17. his only Purchaſe a place of Burial, thus it was with the Father of the Faithful, *he had no Continuing City.*

XII. Nor was it any thing better with the Children; *few and evil have been the daies of my Pilgrimage*, ſays old *Iſrael*: Gen. 47. 9. long and evil the daies of our Pilgrimage, murmured the Children of *Iſrael* in the Wilderneſs: *Exod.* 14. that Journey, was a true *Type* of the Saints way to Heaven, who *Wandred* up and down, ſays the *Apoſtle*: Heb. 11. 37. *deſtitute and afflicted.* Militant is the Churches Name, ſhe is an Hoſt upon Continual Marches and Removes; our Habitations here, ſo often Varied by occaſions, either of ſome Loſs, Diſfavour, Sickneſs, or of Death, (I need give no Examples) that, like the Travelling Common-wealth of *Iſrael*, we have rather ſo many ſeveral Stations, than appropriate Manſions.

CHAP. X.

That Man himſelf is Frail, and is no Continuing City, or has any Duration here, Practically Conſidered, and Emblematically diſcuſſed.

TO ſhew that Man is *no Continuing* City, is eaſily demonſtrated, by theſe following Qualifications, which a City ought to be Furniſh'd with: and Firſt, 'tis an Emblem of Strength, ſo ſays the Wiſe Man: *Prov.* 10. 15, *The rich mans wealth is his ſtrong City*: and the *Pſalmiſt* ſays, *who will lead me into the ſtrong City?* Pſal. 60. 9. this is the frequent Epithite, through the holy Book, ſtrong and well fenced *Cities*: indeed there's the Combination of moſt Men and Arms, the Store-houſe of Munition, 'tis the Heart of the Body-publick, the Seat of moſt Spirit and Vigour, deſervedly may theſe be called Strong Holds, and Good Fortifications.

II. Now what a *City* Man hath in this Senſe, ſoon be your own Judges: Walk but about it, View well the Towers thereof, (if you can find any) how Weakly is he Fenced about with theſe thin Walls of Clay! Walls, that every *Ague* Shakes, every *Dropſie* Drowns, every *Fever* Fires, every *Danger* Batters; one Fort indeed there is in it, the *Heart*; but that ſo feeble as 'tis in a continual Trembling; a Palpitation not more for Breath than Trouble, *Pſal.* 30. 10. Watch-men too it hath, *Eyes* placed in a Tower, the Head, but neither fore-ſeeing or preventing Miſchief; at beſt Exerciſes, either dimm or drowſie.

III. The Soldiers of it, the Hands oft Treacherous, advantaging the Enemy and by Sins Wounding his own Boſome, while in all this Extremity his Carriages the Feet are unable to convey him from Surpriſal, or keep him from being Captive to the Grave: ſo Weak a City Man is, that even *Worms* can Conquer it: *Pliny* tells us, for a wonder, of a City undermin'd by *Conies*; but *Worms* Tri-

Triumph o're this, and ſcarce e'er glory of the Victory: what is it I wonder, *Philoſophers* call *Man* a little *World* for? is it becauſe he hath ſuch *Earthquakes* in him, ſo many *Chollicks* and *Palſies*? is it becauſe he hath ſuch *Thunderings*, ſudden Noiſes in his *Head*? becauſe ſuch *Lightnings*, Inflammations in his *Veins*? He is a little *World* indeed, Himſelf the *Earth*, and his Miſery the *Sea*: nay a great *World* of Weakneſſes, born the moſt helpleſs of all Creatures, and lives the Sport of every leaſt Diſtemper: how ſeaſonable here for Man is St. *Paul's* acknowledgment: 2 *Cor.* 1. 29. *who is weak, and I am not weak.* Yet put the Caſe with *David* he be ſo Strong and come to *Eighty Years*, yet it is *no Continuing City*, but a doubled Miſery *Labour and Sorrow*: Pſal. 90. 10. and a *City of no Strength.*

IV. Secondly, a *City* is a Figure of *Unity*: Pſal. 122. 3. Jeruſalem *is at a City, that is at unity with it ſelf*: in *unity, a city* like each Building of it is an Aggregation of many into one, the proper place of *Laws* and *Government*, which are the Cauſes and Maintainers

Maintainers of *Peace*, *Unity* and *Concord*: but alas! we have no ſuch *City*, no *Continuing Unity*, but rather here, *Continual Diſcord*, Witneſs too many *Unquiet Families*, our *clamorous Streets*, and the *revenging Hall*: indeed, ſo deep Root hath that Envious Mans Seed taken in the Ground of humane Hearts, that the whole World almoſt, is become little better then a *Field* of *Tares*.

V. In the *Church*, what *Flouds*, what *Seas* can lend us *Tears* enough to bewail this want of *Unity* in matters of *Religion*? how is the *ſeamleſs Coat* of our *Bleſſed Lord* many times, Rent and Torn by *Atheiſts*, *Libertines* and *Factious Noveliſts*, which the Bloody Soldiers themſelves ſpared, that it might Prefigure his *United Church*? how was the *Spouſe* like her *Head* and *Saviour* Crucified between two *Malefactors*, *Schiſm* and *Faction*! while I ſpeak of Love, I will not Strait wiſh thoſe Cut off, which did Trouble us, but as our Charitable Mother Church, hath taught us, *Pray, Lord forgive our Enemies, Perſecutors, and Slanderers and turn their Hearts*:

for *Religion* hath no ſuch Scandal as this want of Union.

VI. And for the *Common-Wealth*, how full has it been of Jarrs and Contentions? the *Elements*, *Fire* and *Water*, not at ſuch Strife as Men, ſure that *Prophet* ſpake of thoſe times, *Ephraim againſt Manaſſeh, and Manaſſeh againſt Ephraim, and both againſt Judah*: Iſa. 9. 21. all, ſo captious of *Indignities*, ſo apprehenſive of all *Treſpaſſes* ſuch going to *Law* for *Trivials*; that which was antiently ſaid of the *Friars* of this *Realm*, with a little Variation may now be ſaid of the Lawyers, thoſe liv'd of the *Ignorance*, but theſe wax Fat on the Strife of the People: Ah! what is become of that Sin Covering Amity? the Badge of Primitive Chriſtianity! as *Euſebius* told a Biſhop of his Age, that askt him, how he ſhould know the *Chriſtians* from the *Infidels*, in thoſe Miſcellaneous Times, *Obſerve*, ſays he, *but how they Love each other, how faſt thoſe Brethren hold the Bands of Amity*: and the ſame diſtinction gives the Biſhop of our Souls: *Hereby ſhall men know ye are my Diſciples, if ye have love one to another*: John. 13. 35.

VII. But

VII. But how are we degenerated into *Nabaliſm*? Love is fled, and not ſo much as Friendſhip left: very *Ethnicks* and *Jews* had both their Golden pair of Friends; as *David* and *Jonathan* whoſe Souls were Knit together; *Theſeus*, and *Peruhous*, who durſt Exchange their Boſomes, and be the mutual Currents of their flowing Hearts: but hard it is amongſt Chriſtians now to find Unity, as the *Apoſtle* ſays, *I ſpeak this to our Shame*; now *Love* ſits on the *Lips*, and can ſoon take her Flight; Frothy Courtſhip, *Judas*'s Kiſſes, *Ehud*'s Embracements are the Friendſhips of this Age; or if any be more real, yet are they oft Leavened with Inconſtancy, and like the Leagues of *War*, hold but for their own hopes and ends; very *Marygolds*, that follow but the *Sun*, and Cloſe againſt the Clouded Evening: Now, for that Heaven-born Spirit that dares be Faithful, in ſpite of all the Shuffles the Rude World puts on him; that knows not upon any Urgencies to Violate devoted Friendſhip, (yet to keep Word, is a Qualification of a Saint: *Pſal.* 15. 4.) but ſuch a one, were

were as great a Rarity as *Salomon's Female Vertue*: Pro. 31. 10.

VIII. **Thirdly**, a *City* is an Emblem of *Safety*; of *Safety* by Conſequence as before of *Strength*, indeed our *Safety* is by *Defence*, that by Strength, and both by ſuch well-fenced *Cities*, (as Inſtrumental means:) in the 35. of *Numb.* 6. you read of *Cities* of *Refuge*, *Cities* where very *Delinquents* might find *Safety*: but we have none ſuch here to ſecure us, even from undeſerved Dangers, no, of all the Fortifications in the World, I would fain ſee that Place, that could Wall out a *Famine*, or a *Peſtilence*, I'm ſure *Samaria* was a well-fenced *City*, and yet both theſe entred it, and well nigh Un-peopled it: 1 *Kings.* 18.

IX. **Nor** need we go ſo far for ſad Examples: they have entred our own *Cities*, and no Fence here are Judgment-proof, not *Argob's* Cities, let them be Wall'd as high as *Heaven*: Deut. 3. 5. a Shower of Vengeance, *Hell* out of *Heaven* ſhall Rain down on *Sodom*, be it never ſo well immur'd; and indeed, who dares put Confidence

Confidence in *City-Walls*, that hath ever heard or read of *Jericho*: Josh. 6. 20. an Arm of flesh is but a *Bruised Reed*, no Safety in either *Horses* or *Chariots*; *Pharaoh* found one of them, as *David* says, but a Vain thing to save him: *Exod.* 14. 25. where his *Chariots* hurried the faster to destruction, for their Wheels being off, and what Safety in the Multitude of an Host, *Senacherib* will tell you, whose Confidence was as great as his Army: 2 *Kings.* 19. 35.

X. But those who rely only upon their own Strength, *God is not in all their Thoughts*; Like that Proud Emperor, *Nero*, that Cut off the Heads of all the Gods in *Rome*, and caused the Image of his own to be fixed upon them, we Sacrifice to our own Sword and Spear, *when 'tis the right hand of the Lord, that bringeth mighty things to pass*; Strength of Arms, I confess are Means and Instruments of War, but unless from God, whence they are all: and, without his assistance may soon again become a Prey to Tyrants, the Sport and Rattle of the Wind and Waves; some may Remember we have

have been driven to that of *David*: Pſal. 6. 10, 11. *thou, O God, wenteſt not forth with our Armies*, till we came to his Acknowledgments there, of *Vain is the help of Man.* God will have the Glory of our Welfare, and it is requiſite he ſhould, ſince he is the Author of it, who elſe live here in a Shop of angry *Meteors*, violent *Elements* each of which would ſoon Deſtroy us, were not he our Lord Protector: how often therefore does *David* call him *Rock*, and *Refuge*, *Strength*, and *Tower*, *Caſtle* and *Fortreſs*: Conclude we then with him, *Pſal.* 4. *Thou O Lord, only makeſt us to dwell in ſafety.*

XI. **Laſtly**, a *City* is a *Hieroglyphick* of *Reſt*, and therefore in the 21ſt. of *Joſh.* tis ſaid, *God gave his people Cities which they builded not, and reſt round about them*: nay, Eternal Reſt it ſelf borrows an Expreſſion from the Name of *City*: tis call'd *the New Jeruſalem, the City of the Living God*: Heb. 12. 21. but Man is no *Citizen* of this, as 'tis a Repreſentative of *Reſt*, his *Life* a Giddy-wheel; the *Orbs*, the *Clouds*, the *Winds*, the *Rivers* not ſo full

full of Motion; I ſpeak now of the Travells of his *Mind*, that buſie Spirit hurried through Thouſands of the Worlds Diſtractions, which yet if beſt Employed, is ſubject to be tired: even Reading is a Wearineſs, ſays the Royal Preacher: *Eccleſ.* 12. 12. *and there is no end of many books*; unleſs an end of their Author.

XII. But if this *Mill* Grind Empty, have not the *Mind* good things to Work on, and how does it ſet it ſelf on *Fire*! on *Fire* of Hell, by Sinful and *Cupidinous* Revolutions! what miſchief leaves it un-imagin'd on the Bed, unpractis'd up! how full of all Contemplative uncleanneſs! even to the making up that Sinful *climax*: Gen. 6. 5. the Heart of Man: the *thoughts* of the *heart*, and *imaginations of the thoughts, are all evil continually*: no Reſt from Sinning: and thence how Reſtleſs, think you, is the *Guilty Conſcience*, only in this particular, like God, that it never *Slumbers*, *nor Sleeps*; the Clamour of this inward Voice, deadens the Voice of *Ravens* or of *Thunder*; not only audible to us *Waking*, but interrupting of our beſt

beſt Repoſe, *Job.* 7. 13. *When I ſay my bed ſhall comfort me, and my couch ſhall give me reſt, then thou frighteſt me with dreams, and terrifieſt me with viſions.*

XIII. To be thus uneaſie, is enough to make one with *David*, ones own *Metamorphoſis*, *Pſal.* 55. 6. *O that I had the Wings of a Dove! for then would I fly away, and be at reſt*: at *reſt* from the diſtracting Cares that follows this vain Worlds Affairs! at *reſt* from the impetuous Solicits of the Fleſh! at *reſt* from the importunate Temptations of the Devil! at *reſt* from the refractory Impieties of wicked Company. All which, make every honeſt *David* ſigh out here, *Wo is me, that I am conſtrained to dwell in Meſech, and have my habitation among the tents of Kedar*, Pſal. 120. 5. Thus is our Life a toſſed *Ark*, tumultuous without, ſick within; and the poor Soul, like *Noah's* reſtleſs *Dove*, can find no ground to fix on, till ſhe return from whence ſhe flew at firſt; and then indeed ſhe *reſts*, *Reſts from her Labours, ſo ſays the Spirit*, Rev. 14. 13.

XIV. But

XIV. But *here, we have no continuing City*; no *City* of *Reſt*: Now, *Job* ſumms up all the Particulars, and produces the Total, in his 14 *Chap.* v. 1. 2. *Man that is born of a Woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not*, that is, hath no *continuing City*. And having thus demoliſh'd this Earthly City, how can we now chooſe but with *Marcellus* ſacking *Syracuſe*, lament the tranſient vanity thereof, and bewail our ſtrong Deſires of ſo weak an Object, as no *Continuing City*.

CHAP. XI.

That there is nothing in this World, worthy of taking off our affections from Heavenly Things; Practically conſidered.

THere is a Place, where the *Woman* is *cloathed with the Sun, and the Moon under her Feet*, *Rev.* 12. where the

the Church, and every Member of it, is robed with Glory, and far above the reach of any Mutability: But as St. *Bernard* ſays, *this is in the City that's above*, it is not here: this Place is the *Moon*'s chief Region, her very Exchange as it were, to vent all her Varieties, and nothing, ſave alteration, continues here: *Earth* you ſee is the leaſt of Elements, and to the *Heavens*, no more than is a ſingle *Atome* to the *Sun*; an infinite ſubſtance then, ſuch as the *Soul* is, muſt needs be ſtraightned here: this little Circle can never fill the *Hearts* vaſt *Triangle*; no, nothing but the Trinity. Vain it is therefore to think of placing our Affections here.

II. This again is the loweſt and moſt dreggiſh *Element*, the Sink of all, and ſo the Shop of Dangers and Diſeaſes, and they both ſo deſtructive, that they obſtruct our abiding here: 'Tis the Valley of the *World*, *Earth*, the Valley of Tears, Tears indeed, where we enter Life with Cries, continuing with Sighs, and going out with Groans. This is our Muſick *here*! *here*, where *Mirth* is but apparent

rant, *Grief* is real: where we eat the Bread of carefulneſs, and mingle our Drink with weeping, and all our Actions with ſinning; this is our Diet *here*! *here* we only taſt of *Joy*, but glut in *Sorrow*; we walk in *Happineſs*, but journey in *Calamity*, this is our *Travel here*! *here* where *Riches* are but *Thorns*, *Honours* but *Pinnacles* and *Pleaſures*, *Bees* that leave more *Sting* than *Honey*: theſe are our *Treaſures here*! So that the *World* you ſee, with all its *Pomp*, makes but up a *Nebuchadnezzar*'s Image, *Dan.* 2. though the *Head* be *Gold*, the *Breaſt* of *Silver*, *Belly Braſs*, and *Legs* of *Iron*, yet are the *Feet* of *Clay*: let one be *honourable*, another *rich*, a third *beautiful*, and a fourth never ſo *vigorous*, yet are the *Foundations* of them all but *Clay*, and a *ſmall Stone* from out the *Sling* of *Death*, does break and liken them to Duſt: and this is the End of all Things.

III. **Now**, methinks, by this time, we ſhould be all of Holy *Monica*'s Mind, St. *Auguſtine*'s Pious Mother, who, as he tells us, having thus diſcours'd over the *Frailty* of the *World* toge-

together, melted into this Expreſſion; *For my own part*, ſays ſhe, *I am now delighted with nothing in this World, and what do I longer here, but practiſe* Jobs *attendance*? So after all this Colloquy of ours, anatomizing the *vain World*, what can we find here worthy our Affections? and not worthy our Diſdain? Then what do we *here*, *here* in our unſatisfied Deſires? our eager Proſecutions? treaſuring for the *Moth*, and *Thief*, like *Spiders*, ſpending our Bowels to catch *Flies*, and as *Menot* ſays of ſharp Hunters, who loſe a Horſe of a Price, in purſuit of an Hare worth nothing; here being neither a City of Strength, Unity, Reſt, nor Safety: What do we then *here*, but *Ixion*-like, graſping of a Cloud for *Juno*.

IV. It was a Queſtion once debated in the Court of *Alexander*, What was the *Greateſt Thing* in the *World*? and having many about him of all *Sciences*, a *Geographer* anſwers him, the Mount *Olympus*, that Hill indeed being ſo vaſt and high, as frequently is took for *Heaven* it ſelf: An *Aſtronomer*, he anſwer'd 'twas the *Sun*, that

that World of *Light* ſo many times bigger than the *Earth*; a *Paraſite* tells him his own Victory; but an honeſt Moraliſt ſtanding by, affirmed the greateſt thing in the World was, to be an Heart that could Contemn the greateſt: this Philoſopher anſwered as though he had heard Chriſt himſelf Preach on that 14. of *Luke*. 33. *Whoſoever he be of you, that forſaketh not all he hath, cannot be my Diſciple*: a pair of imitable Examples, and one of them a *Heathen*, and ſhall *Chriſtians* come behind ſuch, in Contemning of the World, and the greateſt things in it, then, let us even change Names with them, but let our Souls aſpire with *Monica*'s, that Glory of one Sex and Copy of the other, what do we here? like *David*; thirſt for better Waters, *Pſal.* 42. and yet as 'twas with *Monica*, one thing Neceſſary: one thing there was, which made that Female Saint deſire a little longer Continuance here; which was her Sons Converſion, and to ſee him Baptiz'd a *Chriſtian*.

V. So one thing muſt our Soul deſire of God, that we may live to

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ſee that Chriſtened, Baptized in the Tears of Penitence; and then away to our *continuing City*; what do ſuch *Eagles* here, when as their Careaſs is in *Heaven*? indeed what do we ſo long, looking on this Terrene *Globe*, whoſe *Zones* are all Intemperate, (*Freezing Charity*, *or Scorching Envy*, *Avaritious Drought*, or *Riotous Profuſeneſs*,) whoſe *Paralells* are Equal *Cares* and *Fears*: whoſe *Circumference* is *Vanity*, and *Centre* is *Corruption*: hark how the *Philoſopher* calls us off, *Behold now the Beauteous Frame of Heaven, and deſiſt at length to Admire baſe Earthly things*, let the *Bodies Figure* be the *Soul's Tutour*, and an *Elevated Eye*, Teach an *Upright Heart*: the *Heart* to ſeek that *Continuing City*, the *Eye* to look for one to come.

VI. And here the *Chriſtian*, and the *Heathen* part, who have all this while gone along together in the *we have no continuing City*; they likewiſe undauntedly apprehending their *Mortality*, and ſuch as dare to haſten it: Deſperate Unthrifts of their Blood: only to period their Miſeries; yet ſome of them in general Notions Dreamt

Dreamt of the *Souls Immortality*: thus far ſhined the dimm Light of Nature, here were their *Herculean Pillars*; but without any endeavour of good Works to ſeek, or with the Eye of Faith to look for one to come; this is a regenerate Man and a Chriſtians *Hope*, the Child of Propagative *Faith*.

VII. That was a ſtrange cloſe of dying *Adrian*, *Thou little wandring, merry Spirit, who wert wont to cheer the Body, what place ſhalt thou now Inherit!* &c. Alas! *Heathens* find but diminutive Comfort at their Death, treading thoſe unknown Paths with unprepared *Feet*, going from one Darkneſs to another; oh! how may we ever Bleſs God, for our Vocation, our double Light of Grace and Knowledge, when the moſt Learned of 'em go hence, with *I know not whither I go*: whereas the meaneſt Chriſtian with a *Job*'s Faith Exulteth, *I know that my Redeemer Liveth*; and therefore go forth my Cheerful Soul, and fear not now to go to Chriſt, whom thou ſo long haſt Serv'd: yet it is not my Task here rigorouſly to determine all

all thoſe Loſt, whoſe exact Virtues, ſo out Moral'd Chriſtians.

VIII. We cannot limit Mercy, God loves it above *Sacrifice*: Mat. 9. and our Juſt Lord requires but according unto what he gives: *Luke.* 12. 48. though indeed the *Heathen* People that know not God, in reſpect at leaſt of outward Calling are not within the pale of the *Meſſias* Dear; and the Law ſo Written in their Hearts; I fear that Suppreſſing thoſe inherent Evidences of Nature (which St. *Paul* calls *with-holding of the truth in unrighteouſneſs*, Rom. 1. 18.) does render them inexcuſable, as the Apoſtle St. *Paul* argues ſtrongly in that forecited Chapter: *Acts* 4. 12. *for there is no other name under Heaven given among men whereby they may be ſaved*; but not to make our ſelves inexcuſable by Judging another, this we leave to the Great Judge of all, Revealed things to us; albeit we ſay not what becomes of them, yet to our grateful Comfort *we know*, ſaith he, *that when this earthly tabernacle of ours ſhall be diſſolv'd, we have a building not made with hands, Eternal in the Heavens:*

Heavens: 2 Cor. 5. 1. and yet our Confidence is to Weak to go alone, it muſt be accompanied with *Diligence*, we muſt not think to enjoy *Heaven*, with only looking for it: they would not then be ſo *few that are choſen*: Math. 20. 16.

IX. All are *Baalamites*, and deſire to dye the Death of the *Righteous*, but Vainly, unleſs they live the *Life* of them; 'tis Fooliſh to expect an end, without the means: to look for this *Heavenly City*, and not ſeek it: or that any Lazie Confidence ſhould think to gain it, as God knows that's all the evidence many have to ſhew for it, *I hope for it*; but for all this *Hope*, if no Endeavour be uſed, the *Heart* may *break*: no, nor is it *Faith* can look for't unleſs Operative, for our *Faith* cries out like *Rachel*, give me Children or I die: *James*. 2. 20. but ſuch a *Faith* as *Works* by *Love*, maketh our *Hope* infallible, of finding what we ſeek, *we ſeek one to come*.

X. Seek, then, is a Word of *Labour*: bidding us with the Apoſtle, *Work out our own Salvation*: Phil. 2. 12. *Work*, 'tis not a *Feaſt* or a *Feather-*

Bed, will bring a Man to Heaven, our *Jehovah* will not as the Poet *Jove* did in *Diana*'s Lap, *Rain down* this *Golden Purchase* into our *Bosomes*: no, no *Drones* shall ever taſt the *Hony* of that *Hive*, but thoſe induſtrious *Bees* alone that ſeek it; a ſharp Reproof for *Idleneſs*, that Gate of all *Impieties*, is a *Whip* of *Scorpions* for the *Sluggards Back*: Prov. 6. 10. ſome like the *Spouſe*, ſeeks no farther then the *Pillow*; but ſhe found not her *Beloved* there; *Cant.* 3. 1. and as little do they who ſtretching on their *Beds of Ivory*, e'er find his *Benefits*, whoſe *Bed* was but a *Manger*; but *Ruin* ſuddenly, for their not ſeeking finds out them: *Prov.* 6. 15. *Idleneſs* we know, it was denominated thoſe *Virgins Fooliſh*, and *Excluded* them both the *Chamber*, and the *Knowledge* of the *Bridegroom*, Matth. 25. 10. thus *Slothful* Perſons, like *Arrows* from a *feeble Bow*, fall ſhort of what they Aim at, and with *Eſau* come too late to gain the Bleſſing: *Gen.* 27. 30.

XI. **Diligence** invites a Bleſſing; you ſee, *Moſes* keeping watch over his Flock by Night, is grac'd with *Viſions*:

Viſions; Exod. 3. 4. a ſight of him whoſe *Viſion* is *Beatifical*, and *Saul ſeeking* his Fathers *Aſſes*, finds a Kingdom: 1 *Sam.* 9. 20. and *David* is taken from following the *Ewes* great with Young, and made the great *Shepherd* of *Iſrael*, Pſal. 78. 71. *Diligence* invites a Bleſſing, whereas on the Contrary, *Idleneſs* allures Temptation, and *Tempts* the *Tempter*; while *David* exerciſed himſelf in *God's Law* Day and Night, all went well with him, he fear'd not what either Man or Satan could do to him; but when once he aſcends his Wanton Proſpect, and looſens the Reins unto his Idler Senſes; the Devil ſoon changes his Title, and makes him a Man after his own heart, Wraps him in a double Snare of Murder and Adultery; and after theſe, how Juſtly he Complains, *mine Eyes are Dimm*, Pſal. 6. 7. when there's ſuch a Pearl in one, and the other Blood-ſhod!

XII. Indeed, it is the ſitting Bird that is the Fowler's Aim, the Envious Man Sowes his Tares while the Husbandman Sleeps; and *Hell* it ſelf is beholding to *Idleneſs*, not only for

Company, but for a deſcription; being called a *Lake* of ſtanding Water: *Rev.* 21. 8. there's an old *Fable*, how once the *Elements* Contended for *Priority*; the *Fire* moſt active got Supremacy, the *Agil-Air* Wonn the next Regions, the Ambitious *Waters* Flow to overtake 'em, while Drowſie *Earth* ſat ſtill the while, and therefore is ever ſince Diſgrac'd with the loweſt Room; No Sin ſo unnatural, as *Idleneſs*: in a Word, the *Idle Man*'s the *Devil's* Cuſhion, whereon he ſits and takes his Eaſe, while the well-buſied *Heart*, is in the *Shop*, or *Work-houſe* of the *Almighty*: then let ever ſome good *Act* or other, be as an *Anchor* to the *Floating Mind*; *Sedulity* becometh even our Civil Callings, but for Spiritual, ſaith the *Apoſtle*: 2 Pet. 1. 10. *Give all diligence to make your Calling and Election ſure.*

CHAP.

CHAP. XII.

Several Inſtrumental Means to be uſed in the Seeking and Attaining of a Heavenly Kingdom; Practically Conſidered.

IN the purſuit of a Heavenly Kingdom, we muſt *Run ſo that we may obtain*; But, becauſe 'tis neceſſary a *Seeker* ſhould have *Eyes* as well as *Feet*, *Knowledge* as well as *Induſtry*: leaſt as the Perverſe *Jews*, *you ask, and receive not, becauſe you ask amiſs*: James. 4. 3. Now Conſider the manner how to Seek: and that is by doing *Good*, and ſuffering *Evil*: doing Good and being active is the Work of Nature, but to do well, is an effect of Grace, and cauſe of proſperous Reward, as Holy *Moſes* intimates to *Iſrael*: Deut. 6. 28. *Do ye that which is good in the ſight of the Lord that you may proſper*: Do you that which is good, and that you may do chiefly with theſe two Inſtruments,

a Praying

a Praying Tongue, and a Relieving Hand; for Charity and Prayer are the Swifteſt Wings, on which the Soul can mount to Heaven.

II. Prayer, is the Jewel of God's Ear, the Dialogue twixt Heaven and Earth; the Tongue of Angels; the Souls Embaſſador with God, which never with a Faithful Hand, knock'd at Heaven Gates and was ſent Empty away; what though not preſently heard, 'tis but to double our Importunity? what though not ſtraightway granted, 'tis but to glorify our Patience? yet ſometimes, I confeſs, our Prayers like Exhalations drawn up here, may fall elſe where in fruitful Showers, and may light on our poſterity: but fervent Prayer never goes uncrown'd, but is ſtill heard in a proportion to our Welfare, though not always anſwered according to our vain Deſires.

II. Prayer is the Sole Phœnix of the Graces, from out the Aſhes of whoſe Spicy Neſt, Revives a Bird of Paradiſe; this can make a Precious *Arabian* Bird as Happy as her other Siſter, and for *ſtony hearts* can give us *Hearts*

Hearts of Fleſh: Ezek. 11. 19. there is a kind of an omnipotence in *Prayer*, it *locks* and *opens Heaven*, 1 *Kings* 18. 5. 7: it renews Societies twixt parted *Souls* and *Bodies*, 2 *Kings* 4. 33. it blows down the *Walls* of *Jericho*, ſtays the *Sun*, and makes *Fire* deſcend; it holdeth that *Hand* which holdeth all the *World* from ſtriking a very *Sodom*; GOD himſelf can do nothing till praying *Lot* is gone; *Gen.* 19. 22. and tis very remarkable in that Dialogue twixt GOD and *Abraham*, Gen. 18. how *God* diſiſted not from Granting, till *Abraham* firſt left off Petitioning: and therefore, as the Apoſtle wiſhes, *Pray Continually*, 1 *Theſ.* 5. 17. That is, at conſtant times, of publick and retir'd Devotions; or elſe continually by Good Words or Works: for indeed no Circumſtances can exclude Prayer, and beſides, every good Action is a kind of Supplication. Seek therefore by doing Good, and that firſt by Prayer.

III. But becauſe Prayer alone makes a Man but like a Bird with one Wing, or as a Boat with one Oar, ſomewhat lame and imperfect to perform this

Duty; for let any Zeal make what noiſe it will, it ſpoke *with the Tongue of Men and Angels, yet without Charity, 'tis but a tinkling, not a well-tuned Cymbal:* 1 *Cor.* 13. 1. Let therefore the praying Tongue ſay to the relieving Hand, as *Ruth* to *Naomi*, Ruth. 1. 16. *Whether thou goeſt, I will go; and where thou dwelleſt, I will dwell.* Let Charity, I ſay, and Prayer, like Links of a golden Chain, depend on one another, though like two Gloves, one loſt, the other but of little uſe; yet both together make themſelves compleat: For God, like *Iſaac*, Gen. 27. *will feel the Hands, as well as hear the Voice of whom he bleſſeth.*

IV. **Pliny** in his Hiſtory tells us of the Eagle, That ſhe knows her young Ones by their Eyes, their Perſpicacy, and unleſs they can out-face the Sun, ſhe rejects them as a Baſtard Brood. But God knows his Children by their Hands, their Liberality; and whom he finds, like *Jeroboam*, withered-handed, cloſe-fiſted, he counts them but degenerate Sons, and will diſ-inherit them of his Heavenly Kingdom, yet will give them a Portion, I trem-

ble

ble to ſay where: *Caſt then thy Bread upon the Waters*; Eccleſ. 11. 1. relieve the Needy, whoſe Multitude and Weakneſs terms them ſo, *and after many days*, (for Heaven will never forget it) *thou ſhalt find it*: and that flowing to thee, like rich Merchandize, with bleſt encreaſe: each one that ſhall crave an Alms, is an Arm ſtretcht out from God, who hath another Hand as ready to reward, as that was to receive; for *who ſo hath Mercy upon the Poor, lendeth to the Lord*; Prov. 19. 17. and indeed, but lendeth to the beſt advantage, for the Lord will recompence him. God puts us not to the expence of coſtly Sacrifices, ſhould he, how cold would his Altars lye! the Calves of our Lips, and Offerings of our Hands, are now all he challengeth; and therefore, *to do good, and to diſtribute, forget not*: for theſe are the pleaſing Sacrifices.

V. Part with ſome of that, which long you cannot keep, to gain that which you can never loſe: *Make you friends of that unrighteous mammon*, Luk. 16. 9. *Ethimius*, tells us, *God hath given Men Riches, not as unto*

Treaſurers, *but Stewards*: Imitate then that wiſe One in the Goſpel, for to every one it ſhall be one Day ſaid, *Give an Aecount*; and believe it, none ſhall make a better Reckoning at the laſt great Audit, than the Charitable Perſon: *For love covereth a multitude of ſins*, 1 Pet. 4. 8. and this indeed the Judge himſelf atteſtates., *Mat.* 25. 30. Chriſt there deſcribing his laſt general *Seſſions*, ſeems to take notice only of Works of *Mercy*; there's no mention of your *Frugality*, *Temperance*, *Diligence*, or other Virtues; but *Feeding*, *Cloathing*, *Viſiting*, and *Miniſtring*; theſe *Chriſt* names, and takes upon his own account, *You have done it unto me*, and therefore re-pays them with Eternal Happineſs, *Come you Bleſſed*, &c. and Charity is the way unto that Kingdom, and Heavenly City of the *New Jeruſalem* that we ſeek, though not the worth of it. Seek therefore by doing good, and that by Prayer and Charity.

VI. It follows next, That by Patience in ſuffering Evil we ought to ſeek: By ſuffering, for *thereunto are we called*, ſaith the Apoſtle, 1 *Pet.* 2. 21. *Chriſt*

Christ also suffered for us, leaving us an Example, that we should follow his steps: and two ways likewise must we suffer; by Bearing, and Forbearing: in which two Things, says *Epictetus*, the sum of all Philosophy, and I may add, of almost all Christianity consists: First, in forbearing Intemperance, all Luxurious Riot, and Excess; 'tis both the Mother and the Nurse of Vertues. *Hippocrates* his *Aphorisms* is true on both sides, That *Diseases, both of Body and Mind, for the most part, owe their original to fulness and redundant* Humours; *and indeed, where Satan tempts one fasting, he tempts a thousand full, and therefore abstinence is the best Cure of both.* And oh how well had it been for their Posterity, had but our first Parents been acquainted with this Virtue in *Paradise*! then, for ought I know, they had still been there, and then I'm sure, that same *one Man's Meat*, had not prov'd so all others *Poison*: but ever since we took from that first Mother of ours, all our vicious longings, we likewise hunger after Superfluities, and Forbidden Fruits, not contented

with

with enough, but are too indulgent to our wanton *Genius*.

VII. **Intemperance** brings not only *Grey Hairs*, but *Green Years*, with Sorrow to the Grave! For how ſoon does immoderate Potions, like much Water on a little Fire, extinguiſh natural Heat? and as ſoon do intemperately devoured Meats, like much Fire a little Water, drink up the radical moiſture? and here that Judaiſm is ſeaſonable, *What need this waſt?* Waſt of Food, Waſt of Feeders? a little contents Nature, but nothing ſatisfies Opinion: how faſt doth Luxury conſume the vital Lamp, oft-times to captivating the Body to Diſeaſes, that nothing can free it, but that general Remedy of all Maladies, an early Death: So that the Intemperate are of the Number of *David's* Wicked Ones, that *ſcarce live out half their days*, *Pſal.* 55. 33. and however not by the Laws Politick, yet by the *Divine Statutes*, each of theſe is by double Guilt his own Self-murtherer.

VIII. Be not therefore like that Image of Intemperance, *Sardanapalus*, whoſe effeminate Luxury beſeſt him

him of his Kingdom, leaſt it bereave you of a better, of the Kingdom of Glory: but rather imitate that Pattern of Abſtinence, the good Emperor *Valentinus*, who of all the Conqueſts, he had ever Won, though many, yet on his Death-bed, ſaid, he Gloried but of one; and being ask'd of which; *the greateſt Victory*, ſaith he, *that e'er I got, was in Subduing that greateſt Enemy my own Fleſh*: I cloſe this with St. *Peter*'s dehortation, and in his wooing Language: *I beeech you brethren abſtain from fleſhly luſts which war againſt the Soul*: 1 Pet. 2. 12. ſeek Patience by ſuffering, and that not only by forbearing, but likewiſe by bearing Evil.

IX. Bearing Evil, firſt, Affliction is the Coat of a Chriſtian, and the Croſs his Badge, and it is ſaid to every one, as well as *Conſtantine*, under this Banner thou ſhalt overcome: are we not all Members of that Head which was Crown'd with Thorns? the parts then muſt look to Simpathize together with it; for the Head enters not by one paſſage, and the Members by another, but all go into

Heaven

Heaven at the ſame Strait Gate: the *Red Sea* is the way to *Canaan*, *and through many tribulations muſt we enter into that Kingdom*, Acts. 14. 22. Affliction, like the Toad, hath a precious Pearl in the Head, how ever it appears ugly; no Affliction is for the preſent joyous, *but our light afflictions which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory*: 2 Cor. 4. 17.

X. **Adverſity** is God's Knife, wherewith he ſpareth not to Launce whom it pleaſeth him to Heal, and thoſe, like precious *Jems*, are moſt beautiful after Cutting: and though our Earthly Mother, this World, may perhaps for our Affliction with *Rachel*, call us *Ben-onies* Sons of her Sorrow; yet God our Heavenly Father, will one day for our patient Suffering, with *Jacob*, call us *Benjamins*, Sons of his Right-hand; you may perhaps have heard of that Saying of St. *Auſtin*, *God had never but one Son, and that his only Son, without Sin, but not without Affliction*; no not his *beloved Son in whom he was ſo well pleaſed*: Mat. 3. 17. indeed

indeed, the rather was he Afflicted for that he was beloved, ſeeing *he Chaſtneth whom he loveth, and Scourgeth every Son whom he receiveth:* Heb. 12. 6.

XI. The Rod is the Badge of Filiation: and therefore St. *Auguſtine* notes in God, *a cruel Mercy, and a merciful Cruelty*: the firſt, when he permits the Wicked to proſper in this life, as tis *Job* 21. 13. *the wicked live, wax fat, and grow in Wealth*, ſaith he, but what enſueth, a ſad Cataſtrophe, *in a Moment they go down to Hell*; *a while they flouriſh*, ſays the Pſalmiſt, *like a green bay Tree*, but anon, when their Sins are Ripe, *they are cut down like the Graſs, and wither like the green Herb*: Pſal. 37 2. and this indeed is a cruel Mercy, no marvel if the Prophet deſired rather God's merciful Cruelty: *Jer.* 10. 14. *Correct me, O Lord, yet with thy Judgment, not in thine Anger.*

XII. The very *Heathen* could ſay, *'Tis better to have been afflicted, for adverſe fortune more profits man than ſmiling ſtars*; and *Job* as well as *David* had Experienc'd it: *Bleſſed*

is

is the Man, ſaith he, the Man, what Man think you, the Man that's *Clad in Purple, and fares deliciouſly every day*? no, that's not he: is't the Man whom the King will Honour, with the Ring, and Steed, and Royal Robe? 'tis not he neither: what then, is't the Man that hath caught this World in a Purſe-net, and by the Omnipotence of his Gold, Commands all the Felicities that grow in *Solomon*'s Walk under the Sun? no, none of all theſe, but *Bleſſed is the man whom God correcteth*: Job. 5. 17.

XIII. To this purpoſe, St. *Auguſtine* feigns a Conference 'twixt God and himſelf, God perſonating a Merchant, and himſelf a Chapman: ſays God, *I have merchandize to ſell: what is it*? ſays the Holy Father: *why* ſays God, the *kingdom of heaven*: ſays St. *Auguſtine*, *what's the price on't? for poverty*, ſays God, *the richeſt Kingdom*; *for momentany affliction, Eternal Reſt*; *and for Reproach, a Crown of Glory*: ſince then *our light afflictions which is but for a moment, bringeth us a more excellent and eternal weight of Glory*: Rom. 8. 18. let

us not refuſe the Chaſtning of the Lord, but when he ſends it, Patiently ſuffer Evil: therefore ſeek by doing Good, do good by Charity and Prayer; and ſeek by ſuffering Evil, and ſuffer by abſtaining all Intemperance, and ſuſtaining all Afflictions: ſo *run* and you ſhall obtain, thus *ſeek and you ſhall find*, the Continuing City that we look for: a Proſpect of which I ſhall give you in the following Chapter.

CHAP. XIII.

A Proſpect of the Heavenly Jeruſalem, which we are to ſeek; Practically Conſidered.

THis is an Object worthy all our Pains; and our beſt deſervings undeſerving it: take but a glimpſe of it, for we can do nō more at preſent; *here we ſee, as in a glaſs but darkly:* 1 Cor. 13. 12. Conſider it abſtractly as a City, then as a Concrete, *one to come*; firſt, you ſee, 'tis a City, not

not a Wilderneſs, as is this World, where we are all in Pilgrimage to the Sepulchre: and behold here a moſt exact Diſtinction 'twixt this ſame and the former City: the Worldly one's built but of Clay and Stuble, the Work of Mens Hands, and thoſe that make 'em are like unto 'em, of a Frail diſſolution: but this Cœleſtial City is made by him who made the Hands, whoſe Architecture is the Almighty, theſe Buildings therefore are, *John* 14. 2. the abiding Manſions, whereas thoſe Earthly ones: 2 *Cor.* 5. 1. are but Gourds, but Fleeting Tabernacles; you remember the other was a City of Negatives, neither of Strength, Unity, Reſt, nor Safety; this of all affirmatives, where in are all thoſe fix'd as in their proper Sphere.

II. And firſt, 'tis a City of Strength, ask St. *John* elſe: *Rev.* 21. 1. the Foundation all of *Gold*, the Walls of *Adamant*, and its Twelve Gates of *Pearl*, materials of the Strongeſt: yet Guarded with Innumerable Angels *that excell in Strength*, Pſal. 103. 20. Garriſon'd with an Army of Martyrs, and Govern'd by the Lord of Hoſts, indeed

indeed there can want no Strength where dwells Omnipotence; here then were that an oppertune Desire, *who will lead me into this Strong City?* and that will do it, by diligent seeking, if thou pursuest it.

III. This too is a City of Unity, the King of *Salem*'s Dwelling-house; those Stars are the Embroideries of *Peaces* Coat, and the Gay-beams of the Sun and Moon, but the Bright Smiles of Love Triumphant; Heaven is the Place where Charity was bred, Faith and Hope are low born Vertues to her, 1 *Cor.* 13. 8. here they begin, and here they end: but this greater Grace of Love and Unity, (astray indeed on Earth) take up their Eternal Rest in Heaven, nay, there were no Heaven without it: Concord here, ever Flows, and knows no ebb, springing from the undivided Trinity, unto the Goodly Fellowship of the Prophets, and Communion of all Saints, who shining all with the same Light of Glory, breath all the same Incessant Hallelujahs: none envying each others Happiness, Vessels all full though of several Sizes; none know either

either want or emulation this *Jerusalem is the City, at Unity with it self*: Psal. 122. 3.

IV. Next, 'tis a City of Safety, you see, Strengthned beyond all Opposition, and Seated above Short-armed Danger: no angry Storm can shake the Cedars of this *Lebanus*, or blast the Ascenders of this Holy Mountain, here only may we cry, *Peace, Peace*, all Safety dwelling here; no Enemies being left to interrupt it, Sin and Sorrow, the Grave and Hell are all Conquer'd, by him who *hath subdued all things*: 1 Cor. 15. 27. yet were the World let loose against them, Christ's little Flock need fear no ill; for they are in such a Hand, as who shall take them from him? *John.* 10. 28. let the World totter into its first Chaos, ruin should threaten them in vain, whom God makes dwell in Safety: *Psal.* 4. 8. this *Canaan* is full of secure Vines and Figg-trees; the Prophet *Zachariah* means this City Sure; when he says, *Men shall dwell in it, and there shall be no more destruction, but* Jerusalem *shall be safely inhabited*: Zach. 14. 11.

V. Lastly,

V. Lastly, all these speak Heaven a City of Rest, where there is such Strength, Love, and Safety, needs must there be true Security: first, Heaven is the Center of Souls, as the Earth is of Bodies, and only there they rest: there indeed being contentation adequate to the Soul's Capacity, no further search, no more desire, where as here, one corner of the Heart or other, still is Empty: Heaven *satisfieth the hungry Soul with goodness*: Psal. 107. 9. and yet this Heavenly Rest is not to be taken, (as some Impious Spirits) only privately, as a total Cessation from all Sacred Business, for in that Sense, Saints have no rest in Heaven, never ceasing to fall down before the Throne, saith St. *John*, never silencing their Sacred Anthems to the King of Glory but as Philosophy says of the Spheres, this Holy Motion is their endless rest, in respect of all molestations and wonted troubles, which this World showrs on them; here they are said to rest, and so *says the Spirit*: Rev. 13. 14. *they rest from their labours.*

VI. and

VI. And now could but divine Contemplation transport you with St. *Paul*, 2 *Cor.* 12. 2. but snatcht your Souls a while from out their Earthly Tenements, and Elevate 'em to the Heaven we speak of! what glorious Objects not to be reveal'd, should you there behold? there should you see Felicity walk hand in hand with Eternity; and what this World can never shew you, Glory attended on by Safety: there's Light never Clouded, Health never Weakned, Pleasure unmix'd with Grief, or Beauty with Deformity, a Moon without her Spots, Wisdom acquainted with no Error, and Life beyond the reach of Death.

VII. There shall you see the Eternal Eternally, one whom all shall love without Satiety, and with unweariedness Praise him continually: there likewise should your Ears with Equall Happiness Banquet themselves on the true Cœlestial Melody, sweeter than that feign'd of the Spheres, even of Halilujah-singing Saints and Angels: there shall you find, as 'twere an happy Marriage, a Conflux of all goodness united; so that there's nothing absent

absent that you could wish present, nor any thing present that you could wish absent; here then with *David* we may lye down in Wonder, *what glorious things are spoken of thee thou City of God*! Psal. 87. 3. and yet, like as to *Sheba*'s Queen, not the one half can be told you.

VIII. But yet this Happiness is too much for the present; in this Life Pleasure is the shorter twin; and therefore as an exercise of our Hope and Patience, we look for one to come: you see the industrious Husbandman Reaps not presently, but with a costly Confidence, many Days, Weeks and Months, waits at expectation's Gate; so must we, says St. *James*, chap. 5. 7. look for this precious Seed, and have long Patience for it; delay whets our desire, and multiplieth our Estimation: yet may not violate the Rule of Patience, or anticipate the call of Nature; like him that reading *Plato*'s Book of the Souls Immortality, made himself away to hasten it; but such make more hast than good Speed.

IX. Christians

IX. Christians must wrap up *David*'s Wish, and St. *Paul*'s Desire, in *Job*'s Patience: *Job.* 14. 14. *all the days of my appointed time will I wait till my change cometh*; and take the Apostle's Word for it, *in due time we shall reap if we faint not*: Gal. 6. 9. The Mariner too, that Man of hopes, the watry Plough-man, you see, endures his Voyage ere he gains his Fraight, yet for the most part, somewhat he receives beforehand, but his compleated Payment, not till he makes his utter port: so likewise in our passage to the true *Elizium*, we patiently must cut through Winds and Waves, and not expect our entire Wages, till our Course be finished.

X. Yet in the mean time, we are not without that Seal of the Spirit, 2 *Cor.* 1. 22. the earnestness of our Hopes, the Co-assurance of God's Spirit with ours; for we have here Heaven in the Blossom, the Fruit not till hereafter; here the harmonious Feast of a good Conscience, which is Heaven inchoate, but for the Consumation, we look for that to come: this one to come, intimates here

here, both the certainty and duration of this ſupernatural City: the certainty, becauſe it bears the force of a Promiſe, and ſo it is, *Heb.* 11. 16. *for God hath prepared them a City*, the Saints then ſure enough ſhall have it, ſince he hath prepared it, *all whoſe promiſes, are Yea, and Amen*, 2 Cor. 1. 20. and if his Word be not enough we have his Oath, *Pſal.* 83. 3. *I have ſworn by my Holineſs*, ſaith he, *that I will not fail* David *for ever:* Woe then, be to our infidelity, if we believe not *the Oath which he Sware in the Houſe of his Servant* David, that he would give us; and indeed with faithleſs Man, what is to come may ſtill be ſo, but Promiſe-keeping is God's Attribute; for ſo the Prophet *David* deſcribes him by it, *Pſal.* 77. 8. *that he keepeth his promiſe for ever.*

XI. His Performance and his Promiſe differ not in Eſſence, if in Time, and therefore as St. *Paul* exhorts, 1 *Cor.* 15. 58. *Brethren, be ye ſtedfaſt, and unmoveable, your hope being not in vain in the Lord:* we look for a City to come, and that ſhall come which we look for: I, and not only

come, but ever ſhall continue; the futurity, ſpeaks the permanence, that while 'tis preſent, it ſhall be ſtill to come; this future knows not any Preter-perfect-tenſe, Years eating up Days, Ages ſwallowing up, Years, Time looſing his ne'er ſo much paſt, yet ne'er the leſs to come: not like our ſlender Joys here, no ſooner flow'd to us (almoſt) but ebbing from us: but a Continuing City, Stor'd with *fulneſs of Joy, and Pleaſures for evermore*, Pſal. 16. 11. Evermore! more perennious than the Gliding Stream, or Conſtant Sun: here the Sun may be one day Darkned, and the Moon pay home her borrowed Light, the fixed Stars may become Planets and wander headlong from their Spheres, whole Nature may ſo forget her Office, that Heaven and Earth may paſs away, but theſe Pleaſures like the Right-hand they wait on, remain for evermore: and this is our expected City, whoſe Inhabitants, you'l ſay, (by better title than they of *Tarſus*) may be called *Citizens of no mean City*, Act 21. 29

XII. And

XII. And in this Royal City, the days brightneſs there it knows no light, no nor ever fears the leaſt Eclipſe: whoſe chearful and ſmiling Brow no Moving Cloud o'recaſts; nor tempeſtuous Storm moleſts the paſſage of its Rays: but ſtill ſhines on Serene and clear; and fills with ſplendors that Spacious City: it needs not the declining luſtre of our Golden Sun; nor the borrow'd Silver of the Pale faced Moon: the Radient Sun that appears there is the Lamb, and the Light that ſhines is the Glory of God: the Walls of this City are raiſed with precious Stones, and every Gate is of one rich Pearl; the Manſions are built with choiceſt Jewels, and the Streets are paved with tranſparent Gold: in the midſt of this City runs a pure Cryſtal River, perpetually flowing from the Heavenly Throne; there all along thoſe pleaſant Banks delicioufly grows, the Tree of Life: healing all Wounds with its balmy Leaves, and making Immortal all that but taſte its Fruit.

XIII. Thus is the holy City, which we are too ſeek, Built; thus is the City of the *New Jeruſalem* Adorn'd:

O thrice fortunate, and most glorious City! how free and happy are thy blest Inhabitants! every Head there wears a Royal Crown, and every Hand a Palm of Victory: every Sparkling Eye o'reflows with Joy, and every Silver Tongue with Psalms of Praise: there we shall dwell perpetually in the view of God, and be filled for ever with the sweetness of his Presence; this is that Cœlestial Sphere, whose Zodiack is Felicity, whose Constellations are degrees of Glory, and whose Poles, are Joy and Eternity.

THE

THE Second Branch, HOW To Fortifie our Selves againſt THE Fears of DEATH.

CHAP. I.

That if we dedicate our Lives to Chriſt, the advantage of Death will be to our Selves.

The Apoſtle tells us, *Phil.* 1. 21. *to me to live is Chriſt, and to dye is Gain.* Firſt St. *Paul* lived, ſo do all Men, ſo do all Animals, what our Apoſtle ſaith of Bodies, I may of Life: *there is a natural Body, and there is a ſpiritual Body*, 1 Cor. 15. 44. ſo there is a Natural; and there is a Spiritual Life; this is an hidden, but that a manifeſt Life; this an incloſure, but

that a common; it is common to Heathens with Chriſtians, to Beaſts with Men; the little Ant, the crawling Worms have a ſhare in Life as well as we; ſo that theſe may ſay as well as St. *Paul*, *to me to live*; why ſhould we be ſo much in love with, or dote upon this Life, which we have no more Intereſt in, than the meaneſt living Creature? indeed, it is a Mercy for which we ought to be thankful; it is a Talent which we are to improve; but it is no Priviledge wherein we ſhould glory, whereof we ſhould boaſt, or wherewith we ſhould be too much affected.

II. **Secondly**, as St. *Paul* lived, ſo he made account of dying: others live as well as he, and he muſt dye as well as others; and as certainly as we live, we muſt die: and Man is no leſs ſubject to periſhing than the Beaſt; yea, the good Man hath no more exemption than the bad; for ſo the Prophet aſſerts, *Iſa.* 57. 1. *The Righteous periſheth*: indeed the Apoſtle elſewhere calls *Righteouſneſs* a *Breſt-plate*, Eph. 6. 14. but it is not Death proof; and though it delivereth in, yet not from

from Death: it is true, *Death is the wages of Sin*, but ſtill, it is here the Lot of a Saint: perfect Innocency ſhould not have known Mortality, but Grace in the beſt is mixed with that Sin, which bringeth Death: Chriſt, (I grant,) hath taken away Death, but ſo as he hath taken away Sin for the preſent, only in part, not fully: Sin is taken away by Death, that is the Power and Guilt of it.

III. And indeed, it is not without manifold Reaſon that divine Providence hath ſo ordered it: firſt that the Members may be conformable to their Head, and that we may follow Chriſt, the ſame way of Death, in which he hath gone before us to Glory: ſecondly, that by pulling down of the Wall, the Moſs may be fully plucked out, and by the diſſolution of the Body, its Infirmity and Frailty wholly Purged away: thirdly, that the Power of God may appear the more Glorious in Raiſing us up, after Death hath laid us in the Grave and the Grave turn'd us into Duſt: fourthly, finally, that the Strength of our Faith might appear the more in believing we ſhall

live though we die: for these Reasons the Wise God hath appointed his own Children to *Walk through the Valley of the Shadow of Death.*

IV. To carry it yet one Step further, and that in a few Words, it is no other than St. *Paul* (who was not only a Christian, but an Apostle) who taketh it for granted, that he must die; neither the Word nor the Work of Righteousness can secure from Death; for Prophets, Apostles, Ministers as well as others, are Mortal, and must dye: indeed, they are, (according to our Saviour's Metaphor) the Lights of the World, but such as after a while may be blown out by a violent, however must go out by a natural Death: Clouds they are from whom the Rain of Instruction falls upon the People, but at length they themselves vanish away: finally, Angels they are in Respect of their Office, but still they are Men in regard of their Nature, and must die like Men: St. *Paul* himself hence supposeth it is a thing which sooner or later would befall him.

V. Now

V. Now this bleſt Pattern of the Apoſtle, might ſerve to ſhame us out of our inordinate living to our Selves, and quicken us in our endeavour to live to Chriſt; as *Peter* ſaid in another caſe to Chriſt, *John.* 6. 68. *Lord, whither ſhould we go? thou haſt the Words of Eternal Life*: let us ſay in this, Lord to whom ſhould we live? thou haſt Command of our Natural Life; yea, thou art the Life of our Life, and Soul of our Soul: oh that all our Oyl might empty it ſelf into this Golden Candleſtick! that all our Water might run in this Channel, all our Actions be levell'd at this Mark CHRIST, and his Honour: for indeed, all he did was in reference to us; he was born for us, liv'd for us, died for us, Roſe again for us, is Aſcended, and Sitteth at God's Right-hand, and ſhall at laſt come again for us: why ſhould not our Souls then wiſh to be with him? it is a known ſaying, *the Soul is not where it liveth, but where it loveth*: and it is no leſs true, whom the Soul loveth, to him it will live: and it is by Faith that *Chriſt liveth in us*, and it is by Love that *we*

live to Chriſt: let him be the ſole Object of thine Affections, and then he will be the chief end of thy Actions.

VI. That Expreſſion of the Spouſe in the *Canticles*, *my beloved is mine, and I am his*; Cant. 2. 16. is very conſiderable to this purpoſe: *my beloved is mine*, in that ſhe expreſſeth her Senſe of Chriſt's Affection towards her: and *I am his*, in that ſhe inſinuateth her love towards Chriſt: and (which was the Fruit of it) the Reſignation of her ſelf to Chriſt: excellently doth St. *Bernard* Illuſtrate theſe Words: 'he is mine, and I am 'his: he mine, becauſe he is merciful: 'I his, becauſe I am not unthankful: 'he Conferreth on me, Grace for 'Grace: I return him Praiſe for his 'Grace: he is for my Deliverance, I 'for his Honour: he for my Salvation, 'I in Subjection to his Will. Thus it was with the Spouſe, and thus it will be with every Chriſtian, who duly pondereth upon the Mercy of Chriſt towards him, and hath his Soul affected with Love and gratitude to Chriſt. Now if there were not in us any Spark of Love to Chriſt, yet even Self-love cannot

cannot but ſtrongly oblige us to *live to Chriſt*, in as much as this is the only Honourable, Profitable, and Pleaſurable Life.

VII. No Life ſo honourable as this: all Actions are dignified, eſpecially by the End to which they tend; whence the more noble the Intention, the more noble the Operation: and what Intention can be higher, or end nobler than the Glory of Chriſt? this is that which by a ſtrange Activity turneth our Earthly into an Heavenly, our Natural, into a Spiritual Life, which is the moſt excellent of all Lives: *to live to a Man's Luſts*, debaſeth his Life, and maketh it no better than Beaſtial; but to *live to Chriſt*, exalteth it, and rendreth it no leſs than Angelical.

VIII. Nor is no Life truly Profitable but this; the Way *to live to our Selves*, is to *live to Chriſt*: whilſt he hath the Glory, we have the Benefit: and as his Name is Advanc'd, ſo our Good is Advantag'd: there is a ſtrange Riddle, and a ſeeming Contradiction in thoſe Words of God by the Prophet *Hoſ.* 10. 1 *Ephraim is an empty vine, and*

and bringeth forth fruit: a Vine is then ſaid to be Empty when it is Fruitleſs, and can that which bringeth forth Fruit be ſaid to be Fruitleſs? but the next Words [to himſelf] unfolds the Riddle, and reconciles the Contradiction, ſince the Fruit which is brought forth to our ſelves is no Fruit: what one ſaid of the day wherein he had done no good, *I have loſt a day*: that may we ſay in this caſe, that day and time of our Life is loſt, wherein we *live not to Chriſt*.

IX. Finally, this is the moſt Pleaſurable Life, free from thoſe Cares and Fears, Diſtractions and Vexations, with which living to the World, and our Luſts, is encumbred, full of thoſe Joys and ſweet Pleaſures, and Delights whereof all others are Ignorant: he that can ſay, *to me to live is Chriſt*, may ſay, *to me to live is peace of Conſcience, contentment of Mind, and Joy in the Holy Ghoſt*, in one Word, this is the only way to make both our Life Comfortable; and our Death Gainful.

X. I ſhall now Conduct you into the Walk of the pleaſant Field of Death's

Death's Gain, where it will appear that Death is Gain to a Godly Man, and a Good Christian; many are the Miseries under which we Groan in this Life; but, as St. *Ambrose* says, *Death is a Cure for 'em all*: in this respect it is, that *Seneca* saith aptly, *it is the cause of none, but the end of many evils*: upon this account it was, that Death hath been, even by the Heathens, looked upon as an Advantage: when those two famous Carpenters, *Agamedes*, and *Trophonius*, had built a Temple for *Apollo* at *Delphos*, they begg'd of him a Reward, to whom this Answer was given by the Oracle, that it should be Conferred on them within Nine days; within which time they died: and when *Cydippe* begg'd of *Juno* a Boon for her two Sons, *Cleobis* and *Bito*, she found them in the Morning dead in their Beds, as if the Gods could not bestow a greater Benefit than Death, by which Men are freed from the Calamities of Life.

XI. In this respect *Seneca's* Comparison is very fit, who resembleth Death to an Haven, into which when the

the Ship enters, ſhe is paſt all the danger of Rocks, Sands, Waves or Winds, to which ſhe was Continually liable upon the Tumultuous Seas: indeed Death is that which delivereth our Bodies from Pains and Aches, our Tears, and our Hearts from Sorrows: and in this reſpect St. *John* calls them who *die in the Lord, bleſſed*, becauſe *they reſt from their Labours*, Revel. 14. 16. to wit, all Labour both of Mind and Body with which here they are oppreſſed.

XII. The Truth is, many are the Afflictions of all Men, ſo eſpecially of the Righteous in this Life: they are ſure to meet with Perſecution from Wicked Men, for their Righteouſneſs ſake; as the Tree is beaten with Sticks for its Fruits ſake; yea, ſuch is the rage of Perſecutors, that they care not to what Sorrows, of Hunger, Cold, Nakedneſs, Impriſonment, Baniſhment, and Want, they expoſe them: beſides, Almighty God is pleas'd to Chaſtiſe em; for whilſt he lets others alone in Sin, he exerciſes their Graces by Adverſity, whilſt others enjoy Proſperity; but when Death comes,

it

it ſets them free from all, as being the laſt Chaſtiſement which God doth inflict upon, and the laſt Miſchief which Wicked Men can do to the Godly.

XIII. *Finally*, ſo long as we continue in this World, the bur of Corruption will cleave to us; but Death rids us of it: according to that of St. *Paul*, 6. 7. *He that is dead is free from Sin*: in this reſpect, Death is fitly called by St. *Ambroſe*, the *Grave of our Sins*; and by *Gregory Nyſſen*, the *Expurgation of Wickedneſs*, for till the Veſſel be broken, the muddy Water of Corruption cannot be wholly poured out: Conſult the Experience of the Saints, and you ſhall find them ſtill Complaining of Spiritual Conflicts with their Corruptions: we are beſieged on every ſide, (as Saint *Cyprian* obſerves) and, oh how often is a Breach made upon us! if Covetouſneſs be knocked down, Luſt riſeth up; if Luſt be quelled, Pride ſtarteth forth; if Pride be ſubdu'd, Anger exaſperateth; thus are we forced to a continual ſtrugling with our Sins: but when we die, the Combat ceaſeth; and as for the preſent we are not under

der Sin; ſo then, we ſhall be without Sin, or ſo much as the Motions of Sin.

CHAP. II.

Of the Fears of Death, and how to Fortifie our Selves againſt them: Practically Conſidered.

Death in all Mens Opinion is the King of Terrors, and the moſt formidableſt Enemy in the World to humane Nature, now all Grief ariſeth from Love and Self-intereſt, and naturally Men fear Death, becauſe it puts a period to that Life, which Indulgent Love, and Weak Nature would preſerve: Chriſtians were wont to aſſume that Courage, that no Fear poſſeſs'd 'em, but that of Sin: they could Expoſtulate with the Law, and ſay, thou haſt no power over me, for God the Father hath ſent his beloved Son to Redeem me from the Captivity of thy Bondage, and therefore thy Terrors

Terrors and Accusations, are all in vain: for this Expedient I have, I will creep into the hole in my Saviours Side: there will I hide my self from all my Foes, and plunge my Conscience in his bleeding Wounds, and by Vertue of his bitter Death, Victorious Resurrection, and Glorious Ascension shall I gain the Conquest.

II. Why should we then thus be surrounded with Fears, and permit Death's Terrors thus to affright us? seems it so hard a task to Walk the Path, which all our Ancestors have Trod before us? *Adam* the first of all Mankind, and Righteous *Noah* that feared the Almighty: *Abraham* the Father of the Faithful, and Friend of God, and *Moses* the Servant of the Lord: *David* the Man after God's own Heart, and *Solomon* the Wisest King that e'er Sway'd the Scepter: all these have justly paid their Debt to nature, and subscribed to the Law of universal Mortality: Nay, Jesus himself, the blessed Saviour of the World, has expired on the Accursed Cross of Eternal Shame; and went to his Transcendant Glory through the Gates of Death.

III. And

III. And Now ſhall our Childiſh and fond Self-love ſo blindly flatter us; as to wiſh an Exception from this regular and general Rule? ſhall we be ſtill murmuring and repining, when our Life is but a Bubble, a Vapour, nay, but, a Span, and ſtill expos'd to innumerable Sorrows and Afflictions? does not the very ſhortneſs mitigate and abate its Miſeries? and does not thoſe many Miſeries highly applaud its ſhortneſs? ſhould we not rather be glad and rejoye at the approach of Death, that when e'er it comes it proves ſo advantagious to us? if in our Aged Years, 'tis a Haven of Repoſe; and ought to be kindly Entertain'd after ſo long and tedious a Voyage: if Death appears in our Infancy and Youth, it prevents a Thouſand Calamities, and numberleſs Dangers of ruining our Souls: if by an ordinary fit of Sickneſs, 'tis according to the Courſe of Nature; if by any diſaſter or outward Violence, 'tis always the will of Heaven: what occaſion have we then to dread or fear, how many Darts Death has in his Quiver, when we are ſure he can throw but one at us.

IV. There-

IV. Therefore to depart this World is an act to be done but once; and that once well done, we are happy for ever: we muſt needs confeſs the Decrees of the Almighty are always Juſt; and that 'tis only our ſelves are the cauſe of all our Miſeries; for no ſooner are we Born but we begin to Sin, we Sacrifice our minority and Youth to Vain Sports and Follies; and our Riper Years to Gluttony, Drunkenneſs, Luſt, and Pride: we ſpend our Old Age in Politick Craft and Greedy Avarice; and begin not to live till we are ready for the Grave: then indeed we lament the ſhortneſs of our time; when we have our ſelves like Spendthrifts thrown it all ſo Prodigally away: for when we have lived, and led a looſe and negligent Life, we then Complain Death ſeizes on us unawares: we find fault that perhaps our days are too few to grow Rich; or to ſatisfie the Ambition of a haughty Spirit: but did we ſtrive to be Taught the Love of God, and to immitate the meek and humble Life of the Bleſſed Jeſus: it would require not ſo much the number of Years;

as

as the faithful endeavours and utmoſt diligence of a Pious Mind: could we but beſtow, on the improvement of our Immortal Souls, the time we ſo vainly trifle away on our Frail Bodies; our day would be ſhort enough and not ſeem tedious; and long enough to finiſh our appointed Task.

V. Then what ſhall we but ſay to our Souls! that our only buſineſs here, is but like unto the Wiſe Virgins; to Trim our Lamps, and to wait the coming of the Bridegroom? but to ſow the Immortal Seed of a never-failing Hope; and expect hereafter to reap a due Increaſe: it is inſignificant, how late in the Year the Fruit be gathered; if ſtill it improve in growing better: no matter how ſoon it falls from the laden Tree; if a Stormy Wind blow it not down before it proves Ripe: let us then Contemplate, on God's moſt Juſt and Secret providence; who governs all things by the Counſel of his Divine Will whoſe powerful Hand can Wound and Heal; lead down to the Grave of Silence, and bring back again: let us be ever ready, to him to bow our Heads,

Heads, and freely ſubmit to him our deareſt Concerns: let us ſay unto him, Lord, ſtrike as Thou pleaſeſt our Health, or Lives, we cannot be ſafer than at thy diſpoſal: only theſe few, but earneſt Requeſts we humbly make; which, O may thy Clemency Vouchſafe to hear! Cut us not off in the midſt of our Sins and Folly; nor ſuffer us to Expire with our Sins unpardoned: but make us, Lord, firſt fit, and ready for Heaven; and then take us to thy ſelf in thy own due time: for 'tis not for us, O Lord, to chooſe our own Conditions; but to manage well what thou haſt appointed.

VI. It is true, Death bereaveth us of a Mortal and Tranſitory Life, but it is an inlet to an Immortal and Everlaſting Life; it deſpoileth us of our Worldly poſſeſſions; I, but it putteth us in poſſeſſion of our Heavenly Inheritance, it taketh us from the Society of our boſome Friends and Neighbours: I, but it ſends us to *Abraham*'s Boſome, and makes way for our Society with Chriſt: finally, it ſevers the Soul from the Body; I,

but

but it unites the Soul to God: what is it for the Candle to be put out, whilſt we enjoy the light of the Sun? for the ſtanding Pools to be dry, ſo long as we may drink at the Fountain? for our Earthly Comforts to be taken from us, when Heavenly Joys are Conferred on us? the truth is, Death is not a privation, but a permutation: ſo Holy *Job* calleth it a *Change*: Job 14. 14. and that a Bleſſed Exchange, of a Cottage for a Palace, a Wilderneſs for a Paradiſe, a Houſe of Bondage for a Place of Liberty, of Braſs for Gold, Pebles for Pearls, Earth for Heaven.

VII. But let the advantages of Death mitigate the Fears which is apt to ariſe in us from the apprehenſions of it; when *Abigail* told *Nabal* the threatning Words of *David*; the Text ſays, 1 *Sam.* 25. 27. *his heart died within him, and became as a Stone.* thus is it with the moſt of us, when any Summons of Death is given: nay, not only with the moſt, but even ſometimes with the beſt: Chriſt cometh to the Diſciples on the Sea, to preſerve them from the Storm, and they are

are Troubled; Death cometh to deliver us from all evil, and we exceedingly Tremble: indeed the reaſon is, becauſe we Conſider not that Death is a deliverance, and an advantage to us: what *Chryſologus* ſaith of Martyrs, is true of all Good Men, *Their death is a birth and end a beginning, they live by being killed, and whilſt they are thought to be extinguiſhed on Earth, they ſhine in Heaven*; and ſurely were this well pondered by us, we would not ſeek Conſolation againſt Death, but Death it ſelf would be our Conſolation: thoſe Words of *Job*, chap. 16. 14. *I have ſaid to Corruption thou art my Father; to the Worm thou art my Mother and Siſter*, are not unfitly allegorized by *Origen* to this purpoſe; as if he therefore called *Corruption and Worms* his *Father and Mother*, becauſe as Parents are comforters to their Children, ſo were they to him.

VIII. It is true the Separation of Soul and Body is Terrible, and a natural Fear of it cannot but be in all; I but it is as true in reſpect of the Godly, that when this Separation is made, the Soul is ſet at Liberty, and

and rejoyceth, yea, the Body is at reſt, and knoweth no Trouble; and is ſuch a Separation to be feared? this Life, what is it but a going to Death? and Death what is it but a going to Life? little cauſe there is then ſure, why we ſhould either too much Love the one, or Fear the other: ſhall that be the Object of our Fear, ſays *Tertullian*, *Which freeth us from what ever is to be feared*? and this we have from the Mouth of a *Roman*, *I would not be young again though God would grant it me*, and he giveth this Reaſon, *becauſe when I die I ſhall go from my Inn to my home.*

II. *It is not Death it ſelf, but our miſ-apprehenſion of Death is terrible to us*; ſays St. *Ambroſe*: Did we look through, beyond Death, at the happineſs which followeth, it would not be dreadful but Amiable in our Eyes, and with the Apoſtle we would not Fear, but deſire to depart: that of the Wiſe Man, *Prov.* 14. 32. *the Righteous hath hope in his death*, the *Caldee* reads, *the Righteous hopeth he ſhall dye*; ſo far is a Good Man, from fearing of that he hopeth for, his diſſolution; and though he dare not raſhly haſten, yet

yet he willingly entertaineth it, whenſoever ſent by the Almighty to him.

X. Now if a good Life preceed, an happy Death cannot but follow; nor is it probable, a happy Death ſhould be the Conſequent, if a religious Life hath not been the Antecedent: ſome there are, who would invert theſe Words of the Apoſtle, *Phil.* 1. 21. *To me to live is Chriſt, but to die is Gain:* and make Gain the predicate of the former; and Chriſt of the latter; thus doth every Covetous man ſay, *To me to live is Gain, and to dye is Chriſt.* Vain Men who will have Gold to be their God, and yet Chriſt to be their Redeemer, they will ſerve Mammon whilſt they live, and yet be ſaved by a Saviour when they dye; but it will be juſt with Chriſt to ſay to all ſuch Mammoniſts, in theſe Words of God to the *Iſraelites*, in the day of their diſtreſs, *Go to the Gods which you have Served, the Gain which you have lived to, and let that deliver you in this hour of your Death.*

XI. Others there are who would ſevere theſe Clauſes, whilſt they would gladly ſay, *To dye is Gain*, but not to *live is Chriſt*: one was asked, whether he had rather be *Crœſus* or *Socrates*, his anſwer was, he would be rich *Crœſus* in his Life, and good *Socrates* at his Death; you know whoſe Prayer it was, *Numb.* 23. 10. *Let me dye the death of the Righteous, and let my laſt end be like his*; and it is that no doubt which many wiſh and deſire; nay hope, who yet regardeth not to live, *the Life of the Righteous*, and that their Courſe to that *end may be like his*: but what a Folly, nay Madneſs is it, for Men to expect to Reap that they do not Sow? to Sow to the Fleſh, and to the World, and yet Reap by Chriſt the Gain of everlaſting Life after Death? as therefore we expect the one, let us endeavour the other; and if Gain by Death be our Hope, let living to Chriſt be our practice,

XII. So that this Scripture thus Conſidered, doth plainly put a difference between the Precious and the Vile, the Godly and the Wicked; whilſt to theſe who live to themſelves

Death

Death is a loſs; but to thoſe that *live to Chriſt, it is a Gain*: *Adrian* was wont to ſay, that *Death is the Rich Man's fear, and the Poor Man's deſire*: and this I may well apply here, Death either is, or may be the bad Man's fear, but the good Man's wiſh, or to uſe St. *Ambroſe* his Expreſſion; it is an *Haven* to the *Juſt*, but a *Shipwrack* to the *Guilty*; to the *Good*, a *Bed* of *Repoſe*, but to the Wicked a *Rack* of *Torture*; The Man who liveth to the World, ſaith to Death, as *Ahab* to *Elijah*. 1 *Kings* 21. 20. *Haſt thou found me oh mine Enemy*! but he who *liveth to Chriſt*, may ſay to it as *David* of *Ahimaz*. 2 Sam. 18. 27. *it cometh with good tydings*.

XIII. And now would you on the one hand ſee the reaſon why you are ſo fearful of Death? it is becauſe your Conſciences accuſe you, that you have not lived as becometh Chriſt's Diſciples; and ſo you may thank your own Guilty Conſciences for thoſe fears of Death: it was not without reaſon, that St. *Paul* ſaith, 1 *Cor.* 15. 56. *The ſting of death is Sin*; ſince Death is only venemous and deadly to them who live in Sin: on the other hand,

would you ſee the way to a joyful End? would you have Comfort in, and Gain after Death? Oh let it be your Study *to live to Chriſt*: it is our Saviour's Counſel to his Diſciples, *Mat. 6. 25. Take no thought for your life*, let me alter it a little, *take no thought for your death*, but for your Life, let your Care be to advance Chriſt in your lives, and it will be his Care to Confer the Gain of Glory and Immortality upon you at your Death.

XIV. Laſtly, I ſhall earneſtly beſeech you in thoſe Words of our Saviour to his Diſciples, I ſay unto *you all Watch*; indeed, when we ſee many falling in their full Strength, and ſnatch'd away in the prime of their days, have we not reaſon to Watch? and Watching to prepare for the Hour of our Death: let it then be the Care of us all whilſt we live, to live to the Glory of our Creator, every one of us in our Station, Conſecrating our ſelves to, and Employing our Talents in his Service, and for his Glory; and whenſoever that time ſhall approach, whether ſooner or later, to any of us; we may

may like good Stewards give up our Accompts with Joy and not with Grief; and receive that happy Commendation of *Well done good and faithful Servants, enter into the Joy of thy Lord.*

XV. It was reasonable Advice, and a proper Instrument of Vertue, which *Pythagoras* taught his Scholars: *Let not Sleep seize upon the Regions of your Senses, before you have three times recalled the Converſation, and Accidents of the day:* Examine what you have Committed against the Divine Law, what you have Omitted of your Duty, and what Uſe you have made of the Divine Grace to the purpoſes of Vertue and Religion; *joyning the Judge Reaſon, to the Legiſlative Mind or Conſcience,* that God may Reign there as a Law-giver and a Judge: then Chriſt's Kingdom is ſet up in our Hearts: then we always live in the Eye of our Judge, and live by the Meaſures of Reaſon, Religion, and Sober Counſels.

THE Third Branch.

CHAP. I.

Containing Spiritual Remedies against immoderate Grief for the Loss of Relations and Friends: Practically conſidered.

SAint CYPRIAN affords us theſe two Golden ſayings: *That we ſhould not too much bewail the departure of our deareſt Relations, and when the day of our Diſſolution doth approach, that we readily and chearfully Obey God's Call.* Let the Comfort then, which Death brings, moderate our Sorrow for our Friends who Sleep in Jeſus: why ſhould we be troubled for them who are at Reſt? and ſit down in Sorrow for them who are entred into Joy? why

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are we Clad in Black for them who Walk in White? and ſo many Tears flow from our Eyes for them, who have all Tears wiped away from theirs? It is Storied of the *Thracians*, that they mourn at the Birth, and rejoice at the Death of their Friends: nor was it without Reaſon, that they ſhould account thoſe fit to be bewail'd, who are launching forth into the Tempeſtuous Sea of this World, and attend them with Joy who are got into the Harbour of Reſt.

II. We read concerning *Lazarus*, that Chriſt Rejoyced when he was dead, but Wept being to raiſe him to Life: and *Chryſologus* his Note is very apt to our preſent purpoſe; *Chriſt bewaileth not the loſing, but reſtoring of his Life:* according to which the *Greek Fathers* make the Reaſon of our Saviour's Tears to be, that he ſhould now call him back to a miſerable Life: indeed as St. *Hierom* ſaith concerning *Nepotian*, we may ſay of every one who departeth in Chriſt, *We are not ſo much to condole his loſs of this Life, as to Congratulate his deliverance from the miſeries of this Life.*

III. Thou wilt ſay perhaps, it is *my Friend, my dearly beloved Friend who is dead, and can I chooſe but Mourn?* But, is he thy Friend, and doſt thou envy him his Happineſs? doſt thou dearly Love him and yet grieve at his Welfare? he is thy Friend, and Death is his Benefit: and ſhall the Benefit of another, eſpecially of thy Friend be thy Sorrow? *I, but he is ſnatch'd from my Arms, and I have a great Loſs in his departure*, and *that is my Trouble*: True, this nature prompteth to, that we ſhould be ſenſible of our own Loſs; yea, Grace requireth that we ſhould be ſenſible of ſuch a Loſs, as it is a Croſs inflicted upon us by divine Providence.

IV. Thus Patient *Job*, Chap. 1. 20. When the News came to him of his Childrens Death, *Shaved his Head, and rent his Mantle*: Signs of that Sorrow, which natural affection put him upon; yea, he *fell down upon the ground and Worſhipped*: Signs, that in his Sorrow he looked higher, at the Hand of God which had done it: but, as with one Eye we look on our Loſs, and Weep; ſo with another

ther Eye we muſt look on their Profit, and Rejoyce; as it is a Chaſtiſement, we muſt be affected with Sorrow; and as a Mercy to them we muſt expreſs our Joy: and thus, whilſt we mingle theſe affections together, our Sorrow will not be Exorbitant.

V. Indeed, when any die, to whom we have reaſon to fear, Death is the beginning of Sorrow; and there is ſad Cauſe of bitter Mourning: but not for them who *die in the Lord*: *David* juſtly bewailed dead *Abſolom*, becauſe he died in his Rebellion, and therefore deſpaired of his Bliſs; but when the other Child died, he drieth his Eyes, as not doubting its Happineſs: they indeed cannot ſufficiently be lamented at their Death, who dying in their Sins, drop into Hell; not they who are carried into thoſe heavenly Manſions; ſaith *Iſidore* Excellently.

VI. Let not, I beſeech you, immoderate Grief too much overwhelm you; but when you have ſhed your ſolemn Tears, and paid your due Sighs to the memory of your Friends, then wipe your Eyes with the Comfort of Hope; and change your

Grief into a Charitable Joy: Remember the Friends you Mourn for, are delivered from the Miſeries of this Sinful World, and all the Miſeries you ſo Juſtly deplore: their Frail Bodies Tremble no more with a ſhaking Palſie, nor Burn with the violent Flames of a ſcorching Feaver, they cry out, and lament no more for want of Sleep; nor tumble and roul up and down their uneaſie Beds: but quietly reſt in the ſilent Grave; till they riſe again to Immortal Glory: which while their Bodies there expect in Peace; their Souls are enlarg'd to a ſpacious Liberty: no longer are they Confin'd to this Priſon of the Body; but gone to dwell in the Region of Spirits; they are no longer expoſed to theſe Stormy Seas; but are gladly arrived at their ſafe Harbour.

VII. Comfort your ſelves, with this firm belief, that they are not loſt, but gone before us: that the living Body which thou now ſoweſt with Tears ſhall riſe again with Joy a Glorified Creature: that we ſhall meet in Heaven and never part again, and that with greater advantage of Love and Perfection: the moſt perfect Se-

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cular Amity hath ſome bitterneſs, becauſe the beſt hath ſome imperfection: but there ſhall be no Animoſity in Friends to diſturb each other, becauſe no Sin, nor imperfection: Now indeed if we are Confident of ſuch a Reſurrection, Why ſhould we bewail the Dead? Why too much, if we believe they are not loſt? Why ſhould we impatiently take it, that they are withdrawn for a time, whom we believe returning to Eternity? why ſhould we immoderately grieve that our Friends go before us, ſeeing we muſt quickly follow after?

VIII. Moderate weeping is moſt highly Commended, for it expreſſeth a natural affection we had to the departed, but with a Chriſtian-like Moderation of our Grief, whereby our Faith to God-ward is demonſtrated: and the reaſon is manifeſt; *for they reſt from their Labours, and their Works follows them:* why ſhould we then weep, ſince they are received into the Throne of Bliſs, and are made partakers of Eternity? and St. *Cyprian* ſaith, thoſe that depart in the Faith of Chriſt, *they are ſent before us, not loſt from us: they ſhall receive Immor-*

tality,

tality, and be Heirs of Christs Kingdom: again, they who attain to the Glory of God's Kingdom, are to be thought Happy, and in Joy, not in Sorrow, Vexation, or Woe; and therefore not to be grieved for, in that they are departed from us; for of neceſſity it is, we muſt either depart from them, or they from us.

IX. Thrice happy were we, if we were received into that Joy, that Glory, that Eternity, whereof the Saints in Christ's Kingdom are Partakers: a Glory Diſtinguiſhed, but a Joy Communicate; O admirable Myſtery! O ineffable Mercy! A Myſtery only to thoſe Revealed, whom he in his Mercy hath reſerv'd to be Inheritors in the Covenant of Peace, eſtabliſhed by his Promiſe, Confirm'd by his Power, and Conſer'd on his Elect *Iſraelites*, Glorified by a Saviour in the higheſt Heaven, even where *Cherubims*, and *Seraphims* make Melody and Solace, to the Bleſſed Trinity.

X. Touching the Inconvenience of immoderate Sorrow, St. *Paul*, 1 *Theſ.* 4. 13. giveth us an Exhortation, *I would not*,

not brethren have you ignorant, concerning them which are asleep, that ye sorrow not even as them which have no hope: whence it appears, that exceſſive and immoderate Sorrow, implieth a diffidence or diſtruſt we have of our Soul's Immortality, Reſurrection, and Glorification, whereby we ſeem to derogate from that Written Verity, who ſaid; *Verily, verily, I ſay unto you, the hour ſhall come, and now is, when the dead ſhall hear the Voice of the Son of God, and they that hear it ſhall live*: John. 5. 25.

XI. But many Carnal Men there be, whoſe Spiritual Eyes are dazled, or rather blemiſhed, with Terreſtial Objects, and can extend their Intellectual Sight, no farther than the exteriour Object of Senſe guides 'em: and theſe like *Nicodemus*, will not ſcruple to enquire, *How can a Man be born again which is Old? can he enter into his Mother's Womb again and be born?* Little do theſe conſider how, nor know they how there happens Children by procreation, and regeneration: of which ſort might *Rachel* ſeem to be, who *wept for her Children, and would*

would not be Comforted, becauſe they were not: ſo ſtrangely doth the violence of Paſſion tranſport theſe, as they become Stupid and Senſeleſs in the deprival of a Friend.

XII. To Conclude I wiſh every immoderate and diſpaſſionate Mourner to Reflect on theſe two Conſiderations: Firſt, To *Conceive the Matter or Compoſition whereof he was made, for whom he mourneth*: Secondly, *The neceſſity of his diſſolution*; being enjoyn'd by that univerſal Doom, which cannot be repealed, to return to that Mould from whence he had his beginning: as to the firſt, for his Compoſition; thou ſhalt find the Matter whereof he was made, Vile, Sordid, and Contemptible, where that Beauty wherein Conſiſted the eminent part of his Luſter, is but Earth, which we make our inferiour Center; yea, though he were by Birth in the higheſt Rank of Deſcent, yet the Matter whereof he was Compos'd is but equal with the obſcureſt Vaſſal.

XIII. As to the latter, namely, his Diſſolution; as the time is dubious to all Men, ſo is the neceſſity of the Doom

Doom not to be avoided: it was the *Pagans* Maxime, *Earth muſt to Earth*, and it is *Pittacus* ſaying; *That the Immortal Gods themſelves could not Struggle* againſt Neceſſity: ſeeing then the Frailty of his Compoſition, the Neceſſity of Diſſolution, have recourſe to him in the depth of thy Affliction, who will infuſe into thy Tear-diſtilling Wounds the Balm of his Conſolation: acknowledge thou thy Infirmities with the *Publican*, and he will act the Faithful *Samaritan*; reſtrain thy too tender Affection, as one that is believing; ſo ſhall not the Death of thy Happy departed Friend grieve thee, but by the Wings of Faith Tranſport thee from Earth to Heaven; Tranſlate thee as a Faithful *Bezalie*, from Idolatrous *Babel*, to Zealous *Bethel*, from *Edom* to *Eden*; from the Tents of *Kedar* to the Habitations of *Moloc*, to thoſe Princely Cedars of *Lebanon*, from *Marah the Water of Bitterneſs*, to *Bethesda* the *Pool* of *Solace*? Finally from this Exile of Tears and Miſery, to the *Siloam* of Joy and Eteral Glory, there to *receive That Crown of Life which*

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the Lord hath promiſed to them that love him.

The Cloſe.

TO Sum up this Duty of being ready prepared for Death; we muſt reflect with Sorrow and hatred upon Sin the true Cauſe of Man's Vanity: Man in his firſt Eſtate was altogether Excellency; *God ſaw every thing that he made, and behold it was good*, Gen. 1. 31. Surely this was much more true of Man the Maſter-piece of the Creation, not Vanity, but Divinity was his Nature; he was not Envelop'd with Rags of Frailty, but Enobled with Robes of Innocency; nor did he walk in a Vain Shew, but a Sacred Repreſentation of God himſelf.

II. And now if you would know how this Flower was Blaſted, it was by the Breath of the *Baſiliſk*; how this Image was defaced, it was by the Poiſon of the Serpent; how Man became Vanity, it was by reaſon of Iniquity: this Verifies that ſaying of the Wiſe-man, *Prov.* 28.

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He that ſoweth iniquity ſhall reap Vanity.

III. Let us provide then for our ſelves another, a better Eſtate, than the beſt which this World affords, an Eſtate of Glory in the Heavens; Man's beſt Eſtate on Earth is Mutable, but that is Durable; Empty, but that is Satisfying; Uncertain, but that is Sure; only for term of Years, but that is for Eternity.

IV. That we may be ready prepared to meet this certain Herald of the Grave; let us carefully provide for that Hour, and ſet our Houſe in order, take leave of our beſt Relations and Friends, and ſupport our ſelves with the Comfortable Hopes of Immortal Life and a Glorious Reſurrection; and that Death come not upon us unawares, let us always obſerve what Chriſt did inſtruct his Diſciples, *Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh.*

V. That Perſon hath not well Conned over his Leſſon of Happineſs, that is loath to go to it, though it be through a dead Sea; nor can he be Juſtly thought deſirous of Heaven; who

who is unwilling to ſhake Hands with Earth: it was juſtly ſaid to that Lame Beggar, who refuſed the offer of his Prince to take him into his Coach, *Thou well deſerveſt to ſtick in the Mire*: and ſurely it is but fit that they ſhould live and lye in Sorrow, who are unwilling that Chriſt ſhould take them up to himſelf.

VI. Let Peace and Tranquillity of Mind be our Continual Study; and therefore in whatſoever State we are here, let us learn to be Content, be it never ſo mean, ſo as not to repine; and let us not be Content, be it never ſo high, ſo as to reſt ſatisfied; and whether our Eſtate in this World be high or low, let the firſt and beſt of our deſires and endeavours be after that Eſtate which is not a Shadow, but a Subſtance; not a Leaſe but an Inheritance; not Vanity, but Felicity, and ſhall be far more in the Fruition, than it is in the Expectation.

VII. Are our Friends for the preſent in a flouriſhing Eſtate? Take we heed how we Launch out either our Hopes, or Love too much towards them, conſidering that they are but

Vanity,

Vanity, and therefore our Hope which is placed on them will end in Shame, and our Love in Vexation.

VIII. Why ſo big with Expectation of Advantage or Advancement from thy Rich Ally, Honourable Lord, Potent Friend? Alas, thou doſt but ſet thy Foot upon the Water, which cannot bear thee: why ſo inflam'd with Affection to thy beautiful Wife, Child, or near Relation? Alas thou doſt but embrace a Shadow in thine Arms, which cannot, nor muſt not ſtay long with thee: but ſet thy Affections on Heaven, to the poſſeſſion whereof he will bring us, who hath purchaſed it for us.

IX. Now becauſe Death daily attends us, let us wait for it, and conſider well theſe Four things: Firſt, Whence thou cameſt: now, this thou art told, That Sinners begat thee in Sin; and miſerable Wretches brought thee into this Vale of Miſery: So that thy Conception was Sin, thy Birth Miſery, thy Life a Puniſhment, and thy Death a Torment; and the longer thy Life is, the more Sin thou wilt have to anſwer for. But perhaps thou wilt ſay, To what end is this humane

mane Life lent thee? Why, only to gain a Heavenly Life; and this is all Divine Love aims at: that thy Life may ſeem ſhorter, and thy Labour leſs.

X. Secondly, Conſider whether thou goeſt; thy Life, which like a Flower is ſubject to fade and decay, tells thee, That thou art in a paſſing State: but let it rejoice thee to think, that thou goeſt to thy Fathers; and be comforted in this hope, thou ſhalt be buried in a good old Age: therefore, let it not trouble thee to live, nor affright thee to Dye; but live in Patience, and dye in Deſire: though thou doſt here for a while bewail thy Sorrow, thou wilt at length forget thy Baniſhment, and return to thy own Country.

XI. Thirdly, to expreſs what thou art, what Language can that unfold? Duſt, and Air, this thou knoweſt; and to Duſt thou ſhalt return, that is certain: Man is a ſickly, diſeaſed, empty thing, and every Man ſhall be turned into nothing. This none can plead ignorance in; for our Metal is a moiſt Humour, and the Mould no better, in an unclean Womb; condemned

demned ſooner than born, that's our condition: our beſt Stock is the Seed of *Abraham*; and with *Job*, we ſay to Corruption, thou art our Mother; and to the Worms, thou art our Brethren and Siſters: theſe are our great Kindred; our dwelling is amongſt Inſects, our quantity vile, our weight lighther then Vanity, our worth, nothing. What then is our being? a Dream and Sorrow.

XII. Fourthly, Conſider what thou ſhalt be; thou knoweſt what thou art, and therefore doſt know thy ſelf not to be; but yet thou doſt deſire both to be, and to know what thou art; for to ſee God, and to live with him, is to enjoy him: and this is eternal Safety, and ſecure Eternity: this may be admired, though hardly underſtood; yet better underſtood, then can be expreſſed: therefore to thy Soul ſay, O Soul, that art ennobled with the Image of God, adorned with his likeneſs, eſpouſed to him by Faith, redeemed by his Blood, endowed with his Spirit, ranked with his Angels, What haſt thou to do with Fleſh? but to contemplate on that brightneſs, that ſweetneſs, and pleaſure, which remaineth for thee in that Viſion, where thou ſhalt behold Chriſt Face to Face for evermore. THE

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